

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., August 16, 1923

NEW SERIES
VOLUME XXV, No. 33

ALLIANCE NOTES

Americans approve what a speaker says by saying "Amen" or by clapping their hands. The British cry out "Hear! Hear!"

If your subscription expires in August and you have not yet renewed please do so at once. Don't forget this is campaign month.

The election of Dr. E. Y. Mullins to the presidency of the Baptist World Alliance was unanimous, and immensely pleased the messengers who came from the South.

The only thing that I saw on exhibition from Mississippi at the Exposition building at the World's Alliance was The Baptist Record. There are many other good things in Mississippi which are worthy of display, and we will know better how to do it next time.

Meeting in Favor of Prohibition

An enthusiastic and crowded audience gathered in Betelkapellet on Monday evening to listen to Congressman William D. Upshaw deliver a powerful address on the advantages of Prohibition. Many American and British delegates were present.

The Stockholm papers gave good space on the front page to the proceedings of the conference. In this they were more generous than the Kansas City papers were with the sessions of the Southern Baptist Convention in that city. This is the more wonderful when we consider that there are nearly 8 millions of Baptists in America and only 60,000 in Sweden, and that a few years ago Baptists were despised in this land of a state church.

There were over 2,500 delegates, or messengers attending the conference, over 700 of them Northern Baptists and, we should say three or four hundred Southern Baptists. But the influence of Southern Baptists has been very evident in the program and the speeches and policies of the conference. Drs. Mullins and Scarborough and Truett have been listened to with great respect and sympathy.

Greetings from Prince Oscar Bernadotte, Brother to King Gustaf V of Sweden

While the third world congress of the Baptist World Alliance meets these days in Stockholm it gives me and every Swede, who loves the Lord Jesus in sincerity, a very real joy to know, that so many zealous for the kingdom of God, Christian friends from all over the world, have come together within the boundaries of our country.

Allow me to express my hope, as it is my prayer, that this congress may, while it lasts, be a time of encouragement and happiness in Christian fellowship and that the result of the congress in times to come may prove to be a renewed world-wide blessing to all the branches of Christian work represented.

May the time never come when Christ's witnesses within the Baptist churches cease to preach Jesus Christ crucified for our sins, for our justification risen again and Who even now is at the right hand of God making intercession for us.

BAPTIST RECORD

We appreciate the good work done so far in securing subscriptions to the Record. There will be three more issues in August. Let us make the time count. Every subscriber plan to secure at least one.

From President Warren G. Harding

Dear Dr. Abernethy:

I should be glad if you will convey the greetings of a fellow-Baptist and to express for me the hope that we shall have throughout the world a continued growth in that religious devotion which makes a finer brotherhood of man in a conscientious worship of God. I believe with all my heart that nothing is more needed in the world today than the practical application of the spirit of Christ.

Very truly yours,
WARREN G. HARDING.

From Mr. Lloyd George

Dear Dr. Shakespeare:

Please convey my warm greetings to my fellow Baptists gathered in Stockholm for the Third World Congress. I trust that their deliberations may promote the cause of peace among the nations so that they may see in time the rocks upon which civilization is being driven. May a new faith and determination enable them to face the problems of the future.

Yours sincerely,
D. LLOYD GEORGE.

Pastor F. M. Britt of Mt. Zion church, Lincoln county, has closed a great meeting, with Brother M. A. Davis doing the preaching. The church was crowded every day. The church and community were greatly blessed, and there were 27 professions of faith.

Rev. S. G. Pope reports a good meeting at Osyka. Brother J. G. Gilmore is the pastor. There were eight who joined the church, six by baptism. Pastor Gilmore is a tireless worker and his people accuse him of being one of the clearest and most forceful gospel preachers in the land.

Charles R. Crane, former United States Minister to China, has offered to send at his own expense Prof. John Dewey, of Columbia University, to Turkey, to reorganize the educational system as he did the Chinese educational system. Angora is considering the offer.—Christian Advocate.

Rev. S. G. Pope writes: I spent last week in a meeting at Lucien with Pastor C. H. Mize. The Lord added unto the church seventeen by baptism and two by letter. An unusual feature of the meeting was that thirteen of the confessions were made at a single service. With the true shepherd's heart and with a clear insight into gospel truth, Pastor Mize is serving well as the King's ambassador in that section.

Mississippi may be justly proud in the election of Dr. E. Y. Mullins as the president of the Baptist World Alliance. He was born in Mississippi.

The W. M. U. meeting of the Deer Creek Association will meet at Hollandale on September the fourth, instead of the third as previously reported. All women of the Deer Creek Association are urged to be present.

Brother B. S. Hilbun has closed a meeting in the Clear Creek church at Puckett. There were 19 additions to the church, 15 for baptism. A senior B. Y. P. U. was organized. Brother Hilbun is to be with them again next year.

President Harding was a Baptist and in his death the Baptists have lost a great leader. President Coolidge is not a member of any church, but his wife is a Congregationalist, and he is a regular attendant at this church.

Lady Astor's liquor bill, which prohibits the sale of intoxicating liquors to any person under eighteen years of age, was passed by the House of Lords and has been assented to by the king, thus formally placing it upon the statute books of England.—Christian Advocate.

Evangelist G. W. Riley is in a meeting at Poplar Springs with Pastor A. J. Linton. He goes from there to New Salem, Prof. J. R. Hitt pastor, thence to Smyrna, H. C. Joyner pastor, this being his fourth meeting with Brother Joyner. Special prayer is asked for these meetings.

This issue might well be called the Baptist World Alliance number, as a good part of the paper is taken up with reports from the Alliance. The first pages give reports of the meetings. Experiences of the editor on the trip are found on page 9 and continued on other pages.

Brother J. L. Boyd writes: I was in a meeting at Jayess, Miss., with Pastor J. P. Hemby last week. Said by many to be a "great meeting". Sixteen additions to the church.

Was in meeting this week at Goshen church near Magee with Pastor L. Gardner. Six additions to the church, five of whom were baptized.

P. D. George, a Roumanian-Hungarian horticulturist of Lamarque, Texas, has succeeded in grafting cotton plants to the roots of mulberry trees, producing a cotton tree eight feet high. He has eleven acres under cultivation this year from which he expects to get five bales of cotton per acre.—Christian Advocate.

In an address to the students of the University of Southern California at Los Angeles recently Dr. Von Klein Smid, president of the university, made the statement that ninety-six per cent of the people of the United States are below the standard of intelligence, and only 4,000,000 are above the standard.—Christian Advocate.

Dr. W. W. Hamilton of New Orleans will be at Black Jack, Yazoo county, in a meeting beginning 19th and continue through 4th Sunday 26th. On the night of 26th he will begin at Satartia and continue one week. Everybody cordially invited to hear this great preacher. Come, pray, enjoy, and help.

BAPTIST WORLD ALLIANCE

Saturday Afternoon

The meetings of the Alliance are held in Immanuel's kyrkan in this the capital city of Sweden. This is a State or Lutheran church, selected because of its size. The auditorium is very large and has two galleries running all the way around. The pulpit is on a level with the first gallery. There is a large platform below, apparently for the choir. There is also a place for a choir on a level with the pulpit. There is an immense pipe organ. I should guess the house will hold 3,500 people and it was filled to overflowing at the first session. There were said to be over 700 registered from the Northern Baptist Convention. There were not so many from the South, but they came from every quarter of the world.

The former president of the Alliance, Dr. R. S. McArthur, died a few months ago, and Dr. Bystrom, chairman of the Swedish Baptist Mission Board, acted as moderator. There was a beautiful song by a Swedish choir. The moderator read the Psalm which says, "We are his people and the sheep of his pasture". Dr. Fullerton of England prayed. The whole congregation sang Luther's great hymn, "A Mighty Fortress Is Our God", in many languages, but with the same tune. It looked like about everybody was singing and Mr. Robert Coleman of Dallas was leading.

Dr. Bystrom then delivered the address of welcome; and as he addressed separately the groups from the United States, Britain, Germany, Norway, etc., there was applause from each. He also spoke words of welcome to the Prince and Princess, who were said to be present though I did not see them. He told us there are 60,000 members of Baptist churches in Sweden, about one-tenth the number of Baptists in Mississippi, white and black. The Prime Minister also spoke a few words of welcome, but I didn't understand him.

There was a response by Dr. Blomfield of England, who recalled the names of many great men of Sweden, told the people that Baptists were the children of the Reformation; that we had only one Lord, Jesus Christ and acknowledged no other authority in religion. He set forth the Baptist contention for liberty but said we believed in civil government as being ordained of God.

Dr. J. H. Shakespear read a letter from Lloyd George to his Baptist brethren, expressing the hope that this makes for world peace and help to prevent civilization going on the rocks. Nearly every speech was read, as it was evident that time must be saved. A representative of the Free Churches of Sweden brought greetings in Swedish and another spoke in English, saying that they believed that membership in a Christian church was possible only for one born again.

The Archbishop of Upsala, who seems to be head of the Swedish church, wrote a very kind letter which was read.

Dr. Truett of Dallas was given great applause when he came forward to make reply for American Baptists. He said that Baptists regarded all Christians as their brethren; there is a spiritual union of all believers. He said it was good to be in Sweden and in the beautiful city of Stockholm. America is indebted to Sweden for those who have come to our land; there are none better. He spoke out for a free church in a free state, and this means separation of church and state. This was forecast in Jesus' statement, "Render to Caesar the things that are Caesar's and to God the things which are God's". He exhorted Baptists to go forth to win the world. It was plain talk in the walls of a state church.

A letter of greeting was read from President Harding by his pastor, Dr. Abernathy of Washington, D. C. Then began the "Roll call of the nations", each country being allowed three minutes for a talk. The first was Dr. Walkey of Great Britain, and when he said something about representing England, voices were heard calling

out "Britain". Scotch and others are sensitive about England assuming to be the whole empire. He said that England had gained in Baptists for the past two years, after having lost in numbers for fifteen years. He sought to put courage in those who have come from lands where they are persecuted. A Welshman spoke in his own language, which is worse if possible than Scotch, but his fellow countrymen rescued him by singing a very good song.

A brother from Germany was heartily applauded, but he talked in a most doleful voice about downtrodden Germany. He said they brought 60 messengers from Germany and gave some statistics which I couldn't understand. A brother from Austria, Pastor Wiegand, spoke most gratefully for what Americans and others had done for his people since the war. An Estonian said many Baptist meeting places were closed during the war. Next was a Roumanian brother who was so dressed up and dignified that I had spotted him for the Crown Prince of somewhere, spoke through an interpreter. In spite of his clothes, which were all the colors of the rainbow he made a good speech and a good impression. And then a group of his people diked out like he was sang a very pretty song. A man from Finland spoke and sang "Take the Name of Jesus", but I couldn't understand his speech. A man from Denmark said he represented 5,400 Baptists, about as many as we have in Meridian. A man from Norway made a bright speech, said they had only about 5,000 Baptists scattered all the way to the North Pole. They have a seminary with fifteen students. They are united and missionary. France and Switzerland came next. The war had been very hurtful to the Baptist cause, and they are making war on war. A Czechoslovak (Bohemian) spoke through an interpreter and represented the land of Huss and Jerome, promised to use the present liberty for evangelizing. A missionary from Brazil to Portugal said they have only 250 Baptists in that country, fifty-four of whom were baptized last month. They use two papers, one of them a daily and are making a great impression on the people with their message. The mission is supported by Brazilians and Texans. The Hungarians sang a melancholy song. Then the brethren from Italy saluted us. The Latvians reported 34 churches, 5,000 in Sunday Schools, 10,000 members, and gave us a song by about a dozen men and women. The women were arrayed in the most picturesque costumes I have ever seen. They must have had on their Sunday best, all the bright colors in the catalogue, or spectrum. Lithuanians came next, who reported 1,100 Baptists, all persecuted by the Catholics, who burn every Bible they can get. A Russian spoke next and commented on seeing no Russian flag here where the flags of many nations are displayed. He said they have 20 Russians here and are expecting twenty more. Yes, he had his whiskers with him, but is not a Bolshevik. There are several million Baptists in Russia, in Poland and the Ukraine. This group also gave us a song.

A man from southern India was the next speaker. He is as black as a negro, but has straight hair, spoke good English, wore a bright pink turban with a streamer to it, all of silk. He said "Thank you" in Swedish, I was told, and got great applause. The man from China used good English and got great applause. A Japanese also spoke. A man from South Africa represented the land of Moffatt and Livingstone. The brother from Canada said in his country the railroads run from ocean to ocean, and the telegraph wires from pole to pole. He rejoiced that there are no guns nor warships on the border of their country and the United States; only brotherhood. They have two universities and several colleges; three newspapers; the largest home mission field in the world. His speech was full of optimism. He and his associates sang their national hymn. The Northern Baptists were represented by Hon. C. S. Shank of Seattle, who spoke for a million Baptists. They have 700 messengers. Dr. A. C. Cree of Georgia

spoke for Southern Baptists, proclaiming that there are six million Baptists in the South, but he didn't say that half of them are negroes. A Boston Negro spoke for their National Convention. He was evidently born in the South. He spoke of the Sunny South and the free North, said Negroes took care of Roosevelt at San Juan, and of President Wilson when abroad. He said there was no traitor or Ku Klux among them; that they believe in the whole Bible, and it is as natural for them to be Baptists as for a duck to go barefooted. A group of Negroes sang "Roll, Jordan, Roll". There were not enough of them to do them justice, but they were greatly enjoyed and applauded. We closed with speakers from Central and South America, and from Australia, Tasmania and New Zealand. It was a marvelous assembly and the program swept the people as by a great wind.

Sunday Morning

There were services in various churches in which members of the Alliance participated; but the service for English speaking people was held in the regular place of meeting. We reached the place an hour before time to begin and found a few already gathered. However, the doors were not yet open and we had to wait a short while. By arriving early we secured good seats and I soon began to find out where my neighbors were from. A Kentuckian was with me. On the other side was a man from South China, a missionary of the Northern Baptists. He knew Mrs. Graves, Miss Mary Anderson, Dr. Chambers and others well and was glad to tell me of their work. He also knew our Mississippians, McCrea and Harris, but they were not his neighbors. Near me was a brother from South Carolina who owns a Delta farm in Mississippi, also a lady from Georgia and on down the line.

The service began promptly at eleven with Dr. Bystrom (Swedish) as conductor. We sang "Stand Up For Jesus", a scripture reading from the twelfth chapter of John and prayer by an English evangelist named D. Brown. He had on a clerical collar and coat, but you could forget that if you shut your eyes and bowed your head in prayer. He led us close to the throne and prayed like he was used to it. There was a group of American Negroes, all apparently preachers, who sang in their own inimitable way "It's Me, It's Me, O Lord, A-Standing in the Need of Prayer". The congregation was well pleased with their singing, and it is indeed very charming as Mississippians well know. I was in hope somebody would call for "Swing Low, Sweet Chariot", but I suppose there was not time. The congregation sang "My Faith Looks Up to Thee". The sermon was preached by Rev. W. A. Cameron of Toronto on the text "And I, if I be lifted up from the earth will draw all men unto myself". The subject was "The Uplifted Lord".

The preacher began in a somewhat constrained manner as if he were reciting from memory, but he soon warmed up and had the crowd going with him. There were responses of approval from time to time as he made a specially good point. He had three divisions of course, I. The Sublime Egotism of Jesus, II. His Optimism, and III. His Magnetism. In his introduction he said that this occasion, John 12, was the hour of apparent triumph for Jesus. He had just been proclaimed King in Jerusalem by the multitude. The disciples were exultant. They saw a vision of the coming kingdom of the Messiah. Many were deceived into thinking the time of triumph had come. This was encouraged by the inquiry of the Greeks who sought to see Jesus. Christ was for the moment elated. In spiritual ecstasy he said, The hour is come. He saw the vision of a seeking world coming to him. These Greeks were the advance scouts of an uncaptured multitude. But Jesus breaks the spell by the parable of the grain of wheat which can only live by dying. The preacher told the story of a monument in the capital of Canada which commemorates the name and act of a man who rushed to save two drowning people unknown to him

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and was himself drowned, underneath are written the words of Sir Galahad, "If I save my life, I lose it".

Under the first head of "The Egotism of Jesus", he spoke of its being based on his sinlessness and perfection. He quoted many of the "I am's" of Jesus, as, I am the way, Before Abraham was I am, I am the door, I am the bread of life. And nobody contradicts it or resents it. In Jesus we recognize the humility of the incarnate God.

In regard to the optimism of Jesus he said Jesus saw all races, nations and conditions, without distinction coming to him. "I will draw all men". There is no more selfish force in the world than love that limits itself to family, and kindred and nation. But in this the world has not yet comprehended Christ. He said the ground of Jesus' optimism was threefold: (1) It is based on a clear faith in God. He realized God. He was no cheerful superficial optimist who closed his eyes and ears to trouble and obstacles. He faces facts as they are and trusts God for the victory. Second, his optimism was based on an unshakable confidence in man. Other men, like Goethe, had seen the disease in man and despaired; but he saw it and was full of hope. Third, the optimism of Jesus was based on unshakable confidence in the kingdom of God. The speaker said he did not wish to be guilty of any denominational snobbery, and he rejoiced that other denominations now share with us the doctrine of soul freedom and the capacity of every individual soul for immediate reception of divine truth and access to the word and presence of God, but he thought it well to recall that Baptists were the ones who had planted the seeds of this truth in the world, though others now possess it. He quoted effectively the poem of Tennyson, "I Cast a Seed Into the Earth", in which the poet speaks of the flower, which some thought a weed, spreading until it was now in many gardens; ending, "Most can grow the flowers, for all have now the seed". In Christ is found the ground of our optimistic faith.

Under the third head, the Magnetism of Jesus (I will draw all men), he said that there was power in sacrifice, above all other power. He saw here the Cross swing into view which should dominate the world. This sacrifice has a redemptive purpose. It is not a human accident. It is not something flung at the feet of God to change his mind. It is the expression of the mind and character of God. It is the sacrifice of God. The heart of God is entangled in our sorrows. His hand is reached out to our sin. Sacrifice is the enlargement of life; it is fuller life. Men everywhere recognize the value of this ideal. It is the only way in which God could save the world. An illustration was taken from Dickens' Tale of Two Cities in which a man goes to the guillotine for another, saying, "It is a far better thing that I now do than I have ever done, and far better rest than I have ever known". Such a life was that of Livingstone and Florence Nightingale. Such was the spirit of many men from many nations who gave themselves in the late war. It is this sacrifice of Jesus which lays its spell on the hearts of men. It is mockery to accept Christ and live a selfish life. The cross speaks of service which he expects of us. This cross is our challenge as we face the future. Idealism must become real. Do you hear the feet of the multitude coming into the kingdom by the same road? Are your feet on this road?

It was a great sermon, equal to a great occasion, and true to the great doctrines of the Book. The Swedish choir sang beautifully at the close, the moderator saying, "We will see what the white can do".

There was a great meeting in the afternoon at one of the parks to which I did not go, for I can't go to everything. If I did those who stay at home and enabled me to come would have no account of anything. There would be no time for writing.

Sunday Night

This session was given over to young people's

work. A Swedish young man presided, but spoke mostly in English. A chain of prayers was called for, only one praying in each language. There seemed to be about half a dozen languages represented, and the prayers were very fervent in tone. "Stand Up For Jesus" was sung in English, and the Lettish choir sang one of their songs. We were again welcomed by a Swede who spoke English. A large group of Swedish boys and girls sang "All Hail the Power", first in English and then in Swedish.

There was an address by M. E. Aubrey of Cambridge, England, on "The Trumpet Call". He said the aggressive, strident, militant note of the trumpet was needed in our work and our age. But the trumpet must give no uncertain sound. There are three notes which must be sounded clearly: A witnessing church, the reality of conversion, and close imitation of Christ.

After the address "Happy Day" was sung by various languages all at the same time, and then in Swedish alone. This was the first session at which Swedes seemed to be in the majority and their singing was fine. When they began singing in Swedish a lady stepped up to me and offered to let me sing out of her book. My blue eyes and fair complexion had fooled her. She seemed surprised when I declined to join her in singing. "Nearer My God to Thee" was sung in all the various languages. The large Swedish choir then sang the "Glory Song" in Swedish. The house was so crowded tonight that we had difficulty in finding a seat on the third floor.

Dr. D. J. Evans spoke on "Real Youth in a Real World". He said many of our illusions had been corrected, such as that we are making progress every way. The world war spoiled that. Again we have found that we have not solved the social problems. They are still with us. Again we have found that culture did not consist in quiet communion with the dead past, such as reading Homer, Horace, etc. Again we have found that the world is not turning in mass to the Lord. We must bequeath to the youth a sane type of Christian education. We must see that Christianity becomes dominant in all institutions and in all the world. Our young people must catch the passion for service, heroic, sacrificial. The substance of this address was then repeated in Swedish. One wonders if the people at this conference do not get weary of hearing a language they do not understand. It is nearly all in English.

Monday Morning

Devotional exercises were conducted by Rev. T. Woothouse of England, Dr. Benander of Stockholm chairman. In one prayer gratitude was expressed for the work of Dr. McArthur and Prestridge, who have passed away. The eleventh chapter of Hebrews was read with a great deal of pathos, especially the part relating to the sufferings of those who went before. The hymns used this morning were not entirely familiar in our part of the country, but the prayers were such as all could engage in, and such as deepened devotion and widened sympathy. The attitude of the leaders was sincerely and intensely reverent, more so than most of our Missisippians are accustomed to. Singing picked up when we swung into the song, "Jesus Shall Reign".

"Baptists Facing the Future" was announced as the motto of the conference. What is a Baptist? Read Rom. 6. One who has died to sin and raised up in Christ. The chairman nominated two secretaries, who were accepted. Secretary Shakespeare read the address to the King of Sweden while the people stood, and then voted its adoption. It was as follows:

To His Majesty King Gustaf V,

The Royal Palace,
Stockholm.

The Third Congress of the Baptist World Alliance, numbering more than 2,500 ministers and delegates, and representing at least ten million Baptists, assembled from every country in the world, is now meeting in the beautiful capital of Sweden.

The Congress wishes to offer its respectful congratulations on the prosperous and enlightened reign of Your Majesty since you have succeeded to the ancient and glorious throne of Sweden. The Congress regards with special satisfaction and joy the full recognition and practice of the high and holy principle of religious liberty during Your Majesty's reign.

We wish Your Majesty and your Royal House all happiness and prosperity, and we pray that God's richest blessing may rest upon the Swedish King and the Swedish people.

On behalf of the Congress,

A gavel was presented from the Philippines. The chairman of the business committee announced how the program was to be run and on what conditions and how long one could speak. Dr. Shakespeare read a communication from Dr. John Clifford, who could not be present, who set forth his conception of Christianity and the need of it in the world. Greetings were read from the New Zealand Baptists. A nominating committee of 22 was appointed. Those from America, S. B. C., were Drs. Cody and Scarborough. Dr. Scarborough was also put on the resolutions committee. He immediately offered a vote of thanks to the Baptists of Sweden and their friends for the preparation made and hospitality extended. Resolution of congratulations was read on the seventy-fifth year of Baptist history in Sweden. Having only 60,000 members they have over 100 foreign missionaries.

Dr. Rushbrook reported on results of London conference for 1920. He was introduced as the one who had done most for Baptist fellowship. He spoke of Baptist relief and mission work in Europe. There have been tragic and terrible experiences in the world since the first Baptist World Congress in Philadelphia. But nothing destroys Baptist oneness. Here are many nations, divided in other ways but united in faith, one in Christ Jesus. We are here for intercourse and encouragement. We represent the largest Protestant denomination in the world. He reviewed the story of Baptist hardship in Sweden. He urged that the Baptists of each country be independent and autonomous, managing their own work. Schools for preachers are most effective agencies for carrying on the work. Seven new seminaries have come into existence in the past three years. Baptist morale is uplifted all over Europe. People are being saved daily. Spiritual vision has been widened. American Baptists have come to the relief of many, and a world-wide task was engaged in. A million and a half of dollars have been given. Baptists have proven themselves in Europe the champions of liberty, where it was scarcely known. Things are better in this matter since the war. In Austria especially. But in some countries persecution still obtains, as in Spain, Poland and Roumania. It is bad and unhindered in Roumania. We are protesting against it, and one land has improved its constitution as a result. The Baptist representative is received courteously by the governments. We must increase the efficiency of our seminaries. There is need of consultation and a common policy among various Baptist bodies. We may have unity of action. The past few years in Europe have furnished the greatest opportunity for Baptist co-operation. British Baptists have held the flag aloft for 300 years, and will never let it trail. He congratulated America on Prohibition. The Baptist denomination is not an accident, nor incident, nor experiment, but the embodiment of a great Christian principle. Sang "God Moves in a Mysterious Way".

C. Adonan spoke for Roumania. Persecution has helped the gospel. Many Roumanians were converted as prisoners of war and preached when they came home. They came from America preaching. There was a great demand for preachers and books. A union was formed in 1920. There are yet difficulties. Priests began to try to stop the work of God. Baptists were charged with sedition, the officials believed the priests and persecuted. All efforts at alleviation failed.

(Continued on page 4)

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

BAPTIST WORLD ALLIANCE

(Continued from page 3)

Intervention from other countries has helped in one or two instances. The officials are ignorant and suspicious. Barbarous brutalities have been suffered. We count it a privilege to suffer for Christ. There are 22,000 Baptists in Roumania and over two thousand baptisms last year. America and England were thanked for assistance. Congressman Upshaw said he purposes to go to Roumania and protest to the government against persecution.

K. W. Strzelek spoke for Poland, which has 28 million people of various nationalities. The Roman Catholics have the largest, Greeks next, Jews next and Protestants next. Constitution gives freedom, but there are instances of persecution. Suffering on account of depreciation of money. There are two Baptist bodies, Germans and natives. The latter were only recently organized. Natives have nearly 400 preaching places and 200 preachers. There are 39 native churches in 17 large cities, many of them without houses of worship. Difficulties are opportunities. A hospital has been provided by American women. A paper is published at Brest. There is hope that Poland will be a Baptist country. Many who are not Baptists believe in our principles.

Mr. Csopjak of Hungary had written a speech which was read by Dr. Rushbrooke from England. He expressed gratitude for material relief sent from America and England. Hungary is divided into four parts, only one third occupied by Hungarians. Many people had very scant clothing, including our preachers. Much needed orphans homes have been established. The main effort is to give employment, of many kinds. Hungary is agricultural, not manufacturing. Many medicinal herbs are grown, and our people are teaching the people how to gather them. Our preachers are poorly supported.

F. W. Simoleit of Germany reported on Baptist relief work for Europe. The people have been strengthened in faith by the practical manifestation of the spirit of Christ. Great gratitude was expressed.

Dr. Everett Gill, Southern Baptist representative in Europe, spoke on Roman Catholicism and Baptist propaganda in Europe. This is the third stage of Baptist development. The first was individualism, and independence. Christ alone was head. Second was associating of Baptists into provincial and national bodies for co-operation. In this the rights of individuals and churches were safeguarded. The third stage is the bringing to bear the Baptist message upon the nations of the world. We have a distinctive message.

The story of Romanism is familiar. A world power since Constantine. It assumes exclusive rights, which we challenge. Catholicism emerges from the war very assertive. The battle is still on. They have a bureau of publicity which has great power. They stand for absolutism in a democratic world. It succeeds by its effective organization. Over against Romanism stands the spirit of the Baptist World Alliance. We do not wish a great world organization, but our business

is the testimony to the truth. We are a voice in the wilderness of sin and chaos.

There is great need of it. Men seek freedom and we have what they want. The message and the hour have met. The influence of a democracy may be very great. The spirit of our propaganda is as necessary as the fact. We ask nothing for ourselves more than for others. We must be persuasive and not seek to drive. We must speak the truth in love. The press is most important. All movements recognize this and we specially need it in Romish lands. The secular press in many Saxon lands are more subservient to Rome than it is in Latin lands. We ought to have among our Baptist bodies a Baptist world bureau of publicity. This will correct wrong views held of us. We are at one pole of religious thought and Rome at the other. The world is coming our way. We must be patient and confident. We must have co-operative individualism. There is a great battle of ideas and we must gird ourselves for it. Give our message to all the world.

Monday Afternoon

Began with singing, "I Need Thee Every Hour". Dr. Cassety of Kansas led in prayer. Dr. Carlisle of Folkstone, England, spoke on "Christianity and Industrial Relations". He said it is a mistake to teach children in the public schools the names of great warriors and the dates of battles. Why not tell them the names of great inventors and industrial leaders? Or of poets, artists and discoverers? The things seen at your breakfast table prove the fellowship of industrial ministry. Machine power has supplanted man power.

What has Christianity to do with all this? Some say preach the gospel, get the people converted. But have we no responsibility for the temporal welfare of the downtrodden? The ethics of the gospel must be applied practically to our age. Christianity has to do with every department and relationship of life. It has to do with the relationship of capital and labor, which are as hostile armies. Baptists have no sympathy with bloody revolutions. We are for peace. But the way to prevent revolution is full liberty, civil, religious and industrial. Christianity is the Life and teaching of Jesus. It is the God consciousness. It has duties to others and demands personal purity. Loving your neighbor must be put into practice in the Christianizing of human relations. Progress has been made. Examples were recited from legislation in England. Roosevelt said, "A possible good is better than an impossible best".

There will be no industrial peace while capital and labor stand as they are. There is no "Christian socialism". Socialism is impracticable. The task of Christianity is the redemption of industrialism by the spirit of Christ. Capital and labor must be servants of each other and of all. There must be a partnership instead of competition; stewardship of both labor and capital. If we must take sides, it will be with Christ and the oppressed.

Dr. E. Y. Mullins spoke on "The Baptist Conception of Religious Liberty". The substance of this address will be found as a separate article in the Record. Dr. Mullins was applauded as he appeared and the people stood to honor him. He was introduced as a distinguished American, and president of the Southern Seminary and of the Southern Convention. You will find the address splendidly worth reading.

After the close of the afternoon session a picture of the messengers was made in front of the High School building.

Tuesday Morning

At 9:30 Mr. Robt. Coleman announced the song, "I Need Thee Every Hour". The singing is one part of the program which everybody can understand, as the tune is the same in all countries and you can sing it in your own language, from Kamschatka to Timbuctoo. A brother from Sofia, Bulgaria, named Petrick, read the scriptures. I

found out after he had been reading a while that he was reading in English, one of the Psalms. He emphasized the words, "No man cares for my soul". He then read John 6:57. He also prayed in English, which the Lord understood, but some of us could not. We then sang, "My Hope is Built On Nothing Less". Brother Petrick then made a talk in which I could gather only that he spoke of the loneliness of a Baptist in Bulgaria. I heard him quote Paul, "No man stood by me".

Mrs. Helen Barrett Montgomery was introduced amid applause to speak of "New Opportunities For Women". She has a clear voice. She said Jesus was the emancipator of women, having a sexless attitude, as shown by his conversation with the Samaritan woman, to whom he spoke the deepest spiritual privilege. There is no privileged area. In this Jesus is alone. So great was the liberty that Paul had to check it. Recall Priscilla and the seven daughters of Philip, also Phoebe and others in Rom. 16. Later women were shut up again, but Christianity kept pushing them up. It is natural that a democratic body like the Baptists should be foremost in recognizing the rights of women.

Their opportunities are three: In Education, Organization and Service. They are now admitted to educational institutions. Former civilizations were founded on ignorance. Ours is different. Let girls get education first in the interest of the race, for to the mothers is committed the training of the race in the first years of life. The answer to the Lord's Prayer, "Thy Kingdom come" is dependent on the training of the women. Injurious discrimination is in all lands except those best gospelized.

Second opportunity is in the field of organization. See their efforts in temperance, suffrage and missions. There are over 40 women's foreign mission boards. Next to Tammany women have the most efficient organization in America. If the church refuses responsibility to the women they will turn to other organizations for spending their ability.

In service, they are seen in the fields of teaching. Also work in the Sunday School is their field of service. The great field is in mission work. The home is a field for service, the profession of motherhood. The other field is that of reform; a conscience against war, a hatred of war. In 25 years this can be done in our children.

The next speaker was W. A. Blomfield, president of the Baptist Union of Great Britain and Ireland, subject "Baptist Advance in Europe Through Theological Training". In the New Testament we see first itinerant evangelism and then the germ of the theological seminary. The Wesleyan evangelism founded many new churches among independent Christians. He gave the world a new passion for souls. Spurgeon was the supreme evangelist of the nineteenth century. These all saw the necessity of preacher training. If Baptists are to become a great force on the Continent they must provide for the training of their preachers. Till 1834 there were no Baptist churches on the mainland of Europe. In 1865 there were many and now there are 3,000 churches and a million and a half members. Seven new seminaries have come into being in the last few years. We must help our weaker brethren in this critical time. Baptists do not believe in permanent subsidies; they must be independent and self-supporting. We recognize the rights of the individual church and the autonomy of each national organization. We simply seek to help them till they get on their feet. We are here, not for social pleasure, but on a serious business, to promote unity and fellowship and co-operation. One of the most needed things is the training of these young converts and preachers. Three steps: Supply material resources. They are poor. Also point out the value of the fullest training for our ministry. The immediate call is for Bible schools, as in England 100 years ago. Any capable men on the Continent be sent to Baptist colleges in America, England, Sweden or Germany and educated

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without charge. The preachers in every country should concentrate on the great doctrines and maintain the proper proportion in values of the doctrines. Churches have been wrecked by little minds, which gender fanaticism. In essentials unity in things indifferent liberty. In all things charity. The great truths of the gospel are embodied in baptism and the Lord's Supper. We exclude all superstition from the sacraments.

Dr. Benander spoke of theological education in Sweden, for five minutes. The remarkable growth of Baptists is attributed to the early establishment of Bethel Theological School. The students engage in evangelistic work. They preach on Sundays. Scores and hundreds are won to Christ through them. We are careful of admitting students, closely examined. Bible instruction is given in college and apt students are selected for further instruction in the seminary. There are more applicants than can be accepted. The people have to be taught the value of theological training.

Mr. Riess of Riga spoke through an interpreter, saying in Russia the value of training is shown by the contrast between those who have it and those who don't. He recited ludicrous mistakes made by uneducated preachers.

Mr. Oie from Norway said his country had educated and trained people and the preacher must be trained or he can't lead them. In their seminary they have 15 men who take two years of academic work and two in theology. Some have gone as missionaries. They also preach on Sundays and do evangelistic work. They stand for the whole Bible, fully inspired. Mr. Schmidt of Kegel, Esthonia, spoke in broken English and I didn't get much of his message, except that he thanked Americans for their help. The Lutheran preachers in his country do not believe in the deity of Christ and his vicarious death.

Dr. Whittinghill of Rome, representative of Southern Baptist Convention, said training is a necessity in that country of enemies and trained minds, and so a full curriculum is provided. A. Udvarnoki of Budapest spoke but his articulation was poor, and what he said is unknown to me. Next was Socacin of Roumania, who spoke clearly. We are in the midst of persecution. The people do not mob us but we are under the iron heel of officials. We baptized last year over 2,000. This summer over 1,300 have been baptized. Those who have training are much more efficient and money is not spent in vain on these training schools. Support these schools for fifty years and in fifty years Roumania will be the most Baptist country in the world. Nothing shall separate us from the love and truth of Christ. Mission work here will prevent future wars. Spain was represented by a teacher in their seminary at Barcelona. Appeal was made for trained men from America to teach, men with evangelistic spirit. Spaniards are not now prepared for this work, but will be. Will some professor in America give himself to Spain? The country is practically pagan. Persecution is rampant. A short season of prayer followed, men praying in various languages, but in one spirit. One prayed in broken English that the teachers might be kept from "liberal theology". Some prayed so fervently in strange tongues that some of us who could not understand them were deeply moved.

The next number on the program was a collection to help bear the expense of the conference which the Swedish brethren had assumed. Appeal was made for a generous offering because the Swedish Baptists are not numerous and strong as in America.

Twelve o'clock was the hour for the Conference Sermon by Dr. Truett of Dallas. We sang "Rock of Ages"; the first chapter of Romans was read by Dr. Rushbrook; prayer was led by Dr. Mullins. Without being introduced Dr. Truett began his message with a tribute to the Swedish churches for their heroic and faithful service. He mentioned the different conditions under which we meet from those at Philadelphia twelve years

(Continued on page 6)

Convention Board Department

R. B. Gunter, Corresponding Secretary

The following program and suggestions prepared by the American Bar Association are very timely. It will be profitable to us as a State and as churches to heed their requests with reference to a sermon September 16th. The text selected is a good one. We have talked for quite a while of Bolshevism in Russia, but have awakened to find that we have much of it in our own United States. This is evidenced by the attitude of many people towards the 18th amendment which is part of the Constitution of the United States. The program and suggestions follow:

PROGRAM AND SUGGESTIONS

for the celebration of

CONSTITUTION WEEK

September 16-22, 1923

OUR SHIBBOLETH:

"To re-establish the Constitution of the United States and the principles and ideals of our Government in the minds and hearts of the people."

Outline of Program for Constitution Week September 16-22

Sunday, September 16

Ask ministers to preach a sermon on the first Amendment to the Constitution, using as a text, "Remove not the ancient landmark which thy fathers have set." (Proverbs 22:28.)

Monday, September 17

The setting and inspiration of the United States Constitution; the Magna Charta, the English Bill of Rights, the Mayflower Compact, Declaration of Independence, Articles of Confederation, etc.

Tuesday, September 18

Watchwords of the Constitution: A Government of LAWS and not of MEN; Liberty under the Law; Equal Opportunity to All Citizens.

Wednesday, September 19

What the Bill of Rights in the Constitution has meant to the American people and what it means today.

Thursday, September 20

The Services of John Marshall in making our Constitution the Supreme Law of the Land.

Friday, September 21

Present dangers to the Free Institutions established by the Constitution.

The above was furnished us by our own Judge Sidney Smith of Jackson, who is a very active church worker and an excellent Sunday School teacher of the First Baptist Church.

The American Bar Association was organized in 1878. Its aim is better citizenship through the recognition of and respect for the Constitution of the United States.

We would suggest that all pastors before preaching on this text and subject would read anew the first amendment to the Constitution of the United States. This deals with religious liberty and is said to have been made a part of the Constitution as a result of Baptist influences upon the law makers at that time.

It would also be well to call to mind a motion made by Benjamin Franklin, a member of the Constitution Convention, composed of 55 patriotic and brilliant men. This body of men had been in session four weeks and had made absolutely no progress in constructing the document by which the people of the United States were to be guided. On the last morning of the fifth week in the midst of a very heated discussion they were about to adjourn and abandon the great purpose for which they had met. At this juncture, Benjamin Franklin arose and addressing George Washington in the chair spoke as follows:

"Mr. President, the small progress we have made after four or five weeks' close attention and continual reasonings with each other, our dif-

ferent sentiments on almost every question, several of the last producing as many noes as ayes, is, me thinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolutions, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?"

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down the future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move:

"That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, to be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

The Laura Spellman Rockefeller Memorial, established in October, 1918, by John D. Rockefeller in memory of his wife, has spent a total of \$9,361,971.12 for philanthropic purposes.—Christian Advocate.

Chaplain Frank M. Wells, the evangelist, has closed a month's engagement, with the simultaneous campaign, in Missouri, and is now taking a much needed rest in the National Military Home, Leavenworth, Kansas. He begins the fall season September 1 with another meeting in that state. He has some open time for winter meetings, and is willing to aid any pastor for entertainment and free will offering.

Mr. Virgil Posey, teacher of Voice and Director of Music at the Second Baptist Church, Jackson, Mississippi, will be available for evangelistic meetings during the Fall and Winter months. Mr. Posey has thoroughly equipped himself for this line of work, having gotten his musical training in the leading conservatories and under the ablest teachers in America. He lays particular stress upon the work of organizing and training volunteer choirs during evangelistic campaigns. He is also thoroughly acquainted with the work of organizing and conducting personal workers bands. For further information regarding his efficiency, write N. T. Tull or H. M. King, Jackson, Miss., or upon request to Mr. Posey, at Second Baptist Church, or 720 Roseneath street, and references will be furnished.

(Continued from page 5)

ago, and the changes that have been wrought by war and other things. All remind us of our need of God and dependence on him. His text was, "I am not ashamed of the Gospel for it is the power of God unto salvation to every one that believeth". Paul was the world's greatest preacher and he gloried in the gospel, and counted himself debtor to all men. It was his chiefest delight to tell men about Christ. So it was at Athens; he was not ashamed there. He is anxious to preach it at Rome, the land of Vergil, Cicero and emperor worship. It meant the giving up of country and friends, the life of ease, and accepting wounds and bruises. It was his joy to lay down his life for the gospel. Was he justified in this?

What are the grounds of our faith. First, Paul was not ashamed of the author of the gospel, not ashamed of Christ. The supreme theological battle has always been about the person of Christ. Supernatural religion stands or falls. If mere human nature could produce him, why could it not produce others. He was and is God with us. His words proclaim it. No mere human could sustain their weight. He affirmed his eternity, omnipotence, omnipresence and omniscience. He presented himself as the world's only Lord and Savior and Judge. He always speaks the first word and the last. "Come unto me", he says, suited to him and no other man. So, "I am the light of the world". He is the answer to all our inquiries about God, the only mediator. Human relationships can only be made right in him. He is the doorway through death to life, from darkness to light.

His works challenge faith and are an invincible test of his deity. This was demonstrated in all his acts from the cradle to the cross. This his miracles attest. His character is in accord with his works. "Which of you convicteth me of sin". "I find no fault in him". All humanity is summed up in him. The best, the perfection of all human excellence is found in him. Not in Moses for meekness, Solomon for wisdom, Jeremiah, or Paul, or John. These have fragments of excellence. He is the perfection of all that is best. Jesus is God's way to man, and man's way to God. He blends all races, types, classes. Born a Jew he belongs to all races; born in the first century he belongs to all time. He was born of the virgin, the only Son of God, giving his life as a mediatorial sacrifice. It is no wonder that Paul was not ashamed of him.

Paul was not ashamed of the gospel. Contrast the high demands of the gospel of Jesus with those of others. Mohammedanism consecrates despotism, polygamy and slavery. Christianity exalts the opposite of it. It makes its appeal only to the highest, to one who repents and is born again. Where the French skeptic prophesied that in a hundred years the Bible would be a curiosity there is now a Bible depository. Where an American skeptic wrote his lecture there is now a church. Not a Christian ethic, but Christ crucified is the power of God. The tragedy of the world is not ignorance or poverty, but sin, and this is met and in Christ crucified we have the only power that saves from sin. God forbid that I should glory save in the cross of our Lord Jesus Christ. All the ethical gospels in the world cannot make a Judson or a Livingstone. "Christ died for our sins, according to the scriptures", is the only gospel that Paul knew or preached. It is this alone that can get the victory over a pagan or a sinful world. This is the gospel of which Paul was not ashamed. Are we not in danger of taking all the truth out of our message. We must be preachers of the new birth. We are not social reformers. Spurgeon and Maclaren were true to the gospel of the new birth. A right life follows the gospel as naturally as fruit grow on a healthy tree. We all want peace, the end of war, and it must end. Swords shall be beaten into plowshares. But all this waits on learning the ways of righteousness and walk in the ways of the Lord. Our hope is not in human government, but in the gospel of the

Son of God. We must send gospel messengers to the nations that Christ may be found in them, and they become brothers at the cross. He is the one that makes peace with God and among men.

It is the power of God unto salvation to every one that believeth. In every land, all sorts of men; the lowest, most degraded. A multitude which no man can number is already singing in the praises of the Redeemer.

It must be demonstrated by experiment, by individual faith in Christ. His challenge is "Come and see". Every pastor sees from week to week enough demonstration of the saving gospel to send him to his pulpit with the courage of a lion. It is seen in the face of a poor washer-woman and that of the rich banker.

This gospel should have our best in devotion of life and all. This made Carey and made him a missionary. So with Judson. If Baptists are true to the Baptist principle they will live the risen life and glorify God in our service. Pentecost will come when we dedicate our all to world evangelism. If Jesus were here and spoke today we should reverently listen to his message and it would linger with us awake and asleep. He did leave us a parting message in the words, "All power is given unto me in heaven and in earth, go ye therefore . . . to I am with you". He must reign till the last enemy is subdued.

The preacher spoke at first slowly and deliberately, with reserve of conscious power and sense of great responsibility. But as he proceeded for an hour, his face lighted up, he had the voice and vision of a prophet, until his words were as a flame which glowed and burned in every heart. The multitude was swayed and deeply moved; tears glistened everywhere. God be praised for such a message in such a pivotal place as this. It was worth the cost of the convention, and welded all hearts into one great, beautiful Christian fellowship of common experience and possession and purpose.

Tuesday Night

One of the chief features of tonight's program was the address on "Baptist Sunday Schools in North America", prepared by Dr. I. J. Van Ness, but in his absence read by Dr. L. T. Wilson of Tennessee. He said it was significant of a new day that Sunday Schools had a place on this program on a par with missions and Baptist principles. There has been wonderful development, led largely by our Baptist people. In North America there are 193,000 Sunday Schools with 21,000,000 enrollment. Of these one fourth the schools and one fifth the enrollment are Baptists. Of the 400,000 baptisms in 1922 three fourths of them were Sunday School pupils. The future is bright.

The Sunday Schools hold a large number of men, ten thousand of them marching in procession at a World Sunday School Convention in Washington. Included men and women and children from every station in life, high and low, native and foreign, city and country. Most significant is the organized class movement for men and women, who not only study the Bible but render Christian service. This was put into a pageant at the Washington convention when men and women and children representing every nation and province marched in singing "Onward Christian Soldiers". While they stood the building was darkened except from one bulb which shone on a cross in the map of the world. The company sang, The whole world was lost in the darkness of sin, The Light of the world is Jesus. And when the lights came back all sang, Jesus shall reign where'er the sun, Doth his successive journeys run.

The American Sunday School is today a genuine educational institution, graded to suit all needs, equipped and organized for real work as in the day schools. Lesson systems exist for the Sunday School, not the Sunday School for the lesson system. Baptists use the common material but adjust it to our own needs. Our schools are organized into departments with material and equipment adapted to each, a means

of Christian education with the Bible as the text book and center of all. Special buildings are being erected, and others adapted for Sunday School work. It has altered our church architecture.

One of the most significant features of our Sunday School work is that of training teachers in knowledge of the Bible and of methods and of his pupils. It is like a university course for teachers. For this we have annual training schools in city and country. It is also found in great summer assemblies. Here teaching and training takes the place of speech making.

We have not lost the evangelistic note or purpose in Sunday Schools. Among Baptists we repudiate salvation by education; and teach salvation by grace through faith; in regeneration by the Holy Spirit. The Sunday Schools are evangelistic agencies and probably 80 per cent of the baptisms are of people connected with the Sunday School.

This teaching has its effect on the standards of life in all relationships of our people, including political, for no such numbers of men and women and children are gathered for other purposes anywhere on the face of the earth.

(Continued next week)

MISSISSIPPI COLLEGE

The past session of Mississippi College stands out as one of the most eventful of many years.

1. Our enrollment was 410 college students—48 in advance of the past session. It promises to be greater the coming session and will be if every friend does his duty.

2. Our endowment stands around \$640,000. At least \$20,000 will be added annually for general expenses and faculty salaries. This is the greatest relief which has ever come to us.

3. On account of this increase of endowment the college was enthusiastically admitted to membership last December into the Southern Association of Colleges and Secondary Schools, thus giving us the standing among colleges and universities we deserved.

4. Our faculty was never stronger. Dr. Hylan, Ph.D., of University of Colorado, will have charge of the Department of Physics. Dr. Roark, Ph.D., of George Washington University, will take Prof. Wood's place in Inorganic Chemistry for this session. Mr. Geo. Bohler of the University of Oregon will be in charge of the athletic department. Mr. Bohler is the most popular man in the Oregon University and for two years was Director of the physical training of the second army in France. Seven of our faculty will have the highest academic degree given—a Ph.D.—or the equivalent. Ten members of the teaching force are in universities this summer in special work. What a great supply of good, conservative and helpful information should come to the students!

5. Under the leadership of Mr. Bohler and Mr. King a really wonderful year seems assured in the field of athletics. We have fine teams, a good spirit, good field and splendid schedule.

6. Many improvements are in progress. Every dormitory room is being painted and thoroughly renovated; fifteen hundred feet concrete walks are under construction, and a handsome entrance to the campus is in course of construction in honor of Battery E, 140th F. A. A new heating unit for Ratliff Hall and the library will be in readiness for service by fall. Many good books will be added to the library, and the laboratories will be generously replenished.

Work on the new \$100,000 gymnasium will begin in August and it is our hope to have the first floor and the swimming pool ready for use this fall. The lower chapel is converted into a recreational room and will have a new dress and be of great convenience and comfort to the students.

7. Our handsome new church and our splendid pastor are perhaps the source of our greatest pride and usefulness. God is blessing the labors of Dr. Lovelace in a great way. He is really a great preacher and the church is supporting him loyally.

8. The outlook every friend of education and our positive in this your sympathy isness of the mitted in Miss welfare and fucared to allow by some "nut" of which he Board regard that they paid and retired him because he was he was a failure ment, and emp work in a fine The finest an you or me is tion of our bo them to the fa

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8. The outlook for our work is bright. Let every friend speak a good word for Christian education and our colleges. We stand for something positive in this field of endeavor and we need your sympathy and prayers. None of this foolishness of the smart set or "isms" will be permitted in Mississippi College one moment. The welfare and future life of our fine boys is too sacred to allow their faith to be tampered with by some "nut" who wants to say "smart" things of which he knows nothing. So sacred does the Board regard the character and life of our boys that they paid one of the professors his salary and retired him in the middle of the session, not because he was teaching foolishness, but because he was a failure as an instructor in his department, and employed another who could do the work in a fine way.

The finest and greatest thing in this world to you or me is the correct instruction and education of our boy or girl and securely anchoring them to the faith of our fathers.

J. W. PROVINCE.

GETTING OUR PROGRAM TO THE CHURCHES

By N. T. Tull

In our efforts to get our denominational program out to the churches we are constantly confronted with the absolute necessity for a thoroughly organized association as the unit through which to work.

District Association Important Factor

The District Association has always been a most important factor when it comes to putting on a program for all the churches. When you write the history of our District Associations you write the history of our Baptist Cause. It was through the efforts of our District Associations that Baptists were enabled to conquer the lands we now possess, and it has also been through the fraternal contact and common counsel of the churches in the Associations that we have kept our doctrines pure and preserved our church polity.

In the early days with few churches and poor means of communication, it was impractical to carry out an intensive program of work for the District Association covering the entire year. Customs formed in those days now stand in the way when it comes to putting on a really modern program for the Association. With the coming of good roads, automobiles, telephones and rural mail delivery, all of which place the churches in closer touch, it is now possible to put progressive up-to-date methods into the work of the Association.

Time For New Emphasis

During the last two or three years practically all of the large unwieldy Associations in Mississippi have dissolved and county organizations have been formed. It would seem that the time has now come when a new emphasis should be placed on the district association as a unit of force in the Kingdom program. The association should now map out and work out a program that will discover and utilize the intellectually and spiritually forces in the churches.

The Association cannot function except through the churches composing its membership. The well organized churches should use their organization for reaching and enlarging the smaller and weaker churches and for ministering to destitute places, where there are no churches. The well developed churches owe a debt to their weaker neighbor churches that they should not wait longer to discharge. The world will never be taken for Christ nor will the local community be taken for Christ through the efforts of the paid worker alone. The army of the Lord is a voluntary army. The greatest hindrance to the advancement of the Kingdom today is the withholding of free and voluntary service on the part of the churches and individuals because possibly there is someone as they think who is being paid to do the job.

Some Things Fundamental

In proposing a program for the district asso-

ciation some things must be considered as fundamental.

1. We must realize that the association is to function the year round. Some people think of the annual meeting of the Association as "the association" and so speak of it. The annual meeting should be the culmination of an active year's work not only of the individual churches as such, but of the association as an organization.

2. To make this possible the association must create a representative executive board to carry forward during the year the program authorized and projected at the annual meeting. It has been proposed that the executive board should be composed of one member from each church holding membership in the association.

3. The Association must necessarily elect active, aggressive persons as officers and members of all committees. It is too often the case that positions of responsibility are given to people through sentiment or otherwise, who are wholly incompetent to fill them. This is an embarrassment to the person chosen and a great hindrance to the work.

As the time approaches for the annual meeting of our Associations let us urge that our pastors and leaders think seriously of the importance of putting the associational organization on a working basis so that our denominational program may reach the churches through the regular channels of the association. We are now projecting a South-wide movement for the teaching of Christian Stewardship and for putting into operation in the churches the Budget System for gathering and distributing the funds. We are seeking to form an organization for this work as far as possible by use of workers who are already designated for a definite task in the associational organization. It ought to be possible when a denominational program is outlined to reach the churches with that program through the regular associational organization. Some of the older states are organized for doing this very thing and we are hoping that Mississippi will speedily reach the point where this will be possible with us.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.

July-August, 1923

Auspices Atlantic City Council of Churches

No. 3—The Book of God

There is something tangible about a book. You handle it. You know it by the feel. It's in plain print, black on white, words you know the meaning of without stopping to think into them. If it's a thoughtful worthy book you read and muse. And you are changed, maybe imperceptibly, but really quite radically.

Now, there is one outstanding book. It stands quite by itself. In its claim for itself, its powers among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone.

It is the old Book of God. It is the one book to which by common consent that little word "the" belongs, the Book. It was inspired. It is inspired. That simply means the breath of God was in it, and is. His Spirit was in the men who wrote, guiding, controlling, inspiring, a supernatural touch through the human natural medium.

It is a book like any other, paper, print, stitching, plain words. Its contents must be got through reading and thinking, like any other book. It is unlike every other book in this, there's a living Presence in it.

It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things.

And there's a distinct touch of life to it. It quickens the brain and thought and the part of you that chooses. There's a rugged strength now

in your decision that breaks habit, and shapes new ones.

It's a mother of books. It contains the oldest authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards.

It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unapproached. It contains the keys to the intricate tangle in which the world finds itself today, the one key, the master key.

There's a fine modesty in its pages, and yet the most stupendous claims for itself. It claims to be a revelation from God himself. It tells what reason cannot reason out. True reasoning and this revelation are fellows, working together to reach full knowledge. It reveals the past, otherwise unknown, and God's purposes, and plans for the future, that otherwise could not be known.

It's a singularly honest book. It tells with frank bluntness the glaring moral failings of the men God used. He had to use some one. He got the best there was. He sternly rebuked them, and plainly points out their moral breaks.

This book is the moral standard of life. And morals are the throbbing heart-beat of life. There must be a standard, or all life goes askew. A yard-stick for cloth, a foot-rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognized propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong winsome life and rest of heart.

The scholarship of the nations, and of the ages, has been devoted to the task of giving us this Book in our mother tongue, as to no other task. Its utter dependability from the scholarly standpoint is beyond question. The variations of translations in various versions have to do with incidentals, important incidentals, but never with vital things.

The modern English and American Revisions have the advantage of the most recently found manuscripts, the latest scholarship, and the paraphrased printing. But one can rest content that the old common version is the most remarkable bit of translation ever done. In it we have the very Word of God, in plain English, a sufficient guide for daily life.

And it is not a big book. Familiarity with its pages by daily touch makes that clear. A daily habit, a settled method of thinking of it as one book, and reading it from opening page on, as a story, ignoring for the time being, chapter and verse, gives a fascination to its pages. And the poetical books and prophetic will fit into the story-part as drawers into a well-made bureau, as will Paul's letters and the others, into Dr. Luke's story of The Acts.

The practical key to this Book is simply this, reading it habitually, quietly, with mind alert, simply reading it, giving one's self up to it for a bit of time daily, and yielding the consent of one's life to its teachings and spirit. The famous artist kept the bright colored stones always in sight to tone up his sense of colors. The sailor keeps his eye constantly on compass and chart.

That's the thing here. Reading it habitually tones up the moral sense, clears the vision, steadies the feet, poises the judgment, stiffens the will, gentles the spirit, comforts the heart, quiets the nerves, and sets the day's work to music.

But, in sharpest contrast with all other books, it makes you face a personal decision. There's no personal appeal in Napoleon or Cromwell. No decision presses in. But here the Man of the Book looks into your face. He calls you to choose. And you do, this way or that. You are never again the man you were.

No. 4—The Beginning of Man

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

The New Opportunity for Baptist Women
 By Helen Barrett Montgomery
 An address delivered on July 26 at the Baptist World Alliance

(Continued from last week)

In many churches in China the proportion of women church members is only one-fourth or one-half that of the men. In Africa a similar need exists; in fact, in all lands except those most thoroughly evangelized, the same bad discrimination exists, in varying degrees. The slogan for Baptist women in the new day ought to be:

Educate the women. When you educate a man, you liberate an individual; when you educate a woman, you liberate a family.

One of the most hopeful and significant examples of the new educational opportunities for women is seen in the founding and support of the seven schools of higher learning in the Orient by the women's boards of foreign missions. These women's boards of Scotland, England, Canada and the United States have united in their support—some eighteen in number, of every divergence of church organization and viewpoint, but united in one purpose, to provide a Christian, trained leadership for women of the Orient. These schools are all young; almost all of them founded within ten or twelve years. Three of them are in India, three in China, and one in Japan. They are the Isabella Thoburn College at Lucknow, the Madras Woman's College and the Woman's Medical School at Vellore, Ginling College at Nanking, Yenching College at Peking, and the North China Medical School for Women, and the Women's College at Tokio.

An attempt has just been successfully completed in the United States, under the inspiring leadership of that great Baptist woman, Mrs. Henry W. Peabody, of Boston, to raise \$3,000,000 for these colleges. The colleges are growing, enthusiastic, Christian to the backbone. They are destined to play a great part in furnishing to two-thirds of the women of the world a trained and Christian leadership.

Women and Organization

The second great opportunity before the Baptist women of today is in the field of organization. Indeed, women have a genius for organization, as has been evidenced in the fields of temperance, suffrage and missions. It was in 1861 that the first organized woman's board of missions was founded—an interdenominational organization established in New York. Soon after the close of the Civil War denominational boards were organized in all of the leading Protestant denominations. These all began in weakness, but in faith, with a sense of heavenly call to carry the gospel to the women and children of the non-Christian world. Today these national women's boards number more than forty, with a combined annual income of more than \$6,000,000. In addition to these, nearly as many women's boards of home missions have been organized, with an income almost as great. The two largest boards, those of the Methodist Episcopal Church, in the two fields of home and foreign missions, have each an income of two and a quarter millions. It is doubtful if the whole field of organized enterprise in the Protestant churches of America can

show anything so successful. These women's societies have a great army of volunteer workers in county, state and nation. They are able to maintain a direct line of communication with the smallest and weakest local auxiliary. They carry on schools, hospitals, dispensaries, orphanages, asylums, Bible training schools, normal schools and colleges. They send out evangelists, nurses, teachers, doctors, editors and Sunday School specialists. They build buildings, hold property, send out and sustain thousands of missionaries. They print magazines in many languages, among them the only magazine for children in all China; they publish books; they found and supervise a great system of training classes and institutes for the study of missions in every State in the Union. They have banded themselves together in a Federation of Women's Boards of Foreign Missions, and in a Council of Women for Home Missions, which they vigorously support.

Now this great organization which the women have built up in a short half century is only an instance of what women have accomplished in the field of organization. It is a stimulus to Baptist women still further to extend the field of our organization. We must harness up this woman's genius for organization to the great claims of Jesus Christ. He is the Light of the World. It is only as we make his ways and words workable in the world that we are of any deep or permanent value to the world. A warning ought to be given to the leaders of the church, not to look coldly upon this outreaching purpose of the women. If the world outside is more hospitable to the claims of women, offers them larger opportunities of initiative, responsibility and self-expression, than does the church, then the church must bear the consequent loss of power, as she sees her members turning from her work to that which summons them with a more persuasive voice. The church—our church—needs the services of her women. Let her summon them with a generous and compelling voice, to the service of Christ.

Women and Service

There opens before Baptist women a great new opportunity of service. God has liberated and equipped them in order that they may offer their whole mind and soul and body in the service of this Saviour in whom alone rest the hopes of the world.

The fields of our service are various. More and more the world is turning to women to be the teachers of its children. The fear lest the preponderate influence of women in the schools might tend to enfeeble and feminize the boys was proved by the late war unfounded. American and English boys in the bloody trenches of France and Belgium showed valor never surpassed. Today the call to be teachers comes to woman fragrant with the sense of service and of patriotism. It does not offer high salaries, it can not compete with the voices of the market place calling her, but in that school room the woman of today will find one of the callings that shape the future.

A new profession—that of director of religious education—summons her. In the glare of the World War we saw clearly our failure to win and hold the children of the world for Christ. We

saw clearly the desperate need of that strong arm of the church militant, the Sunday School, for trained leadership. Already a new day has opened for our Sunday Schools; a new army of supervisors and leaders is being trained. This is evident, not only in America and Europe, but in Asia. The child is the key to the situation. We must put him in the midst, as Jesus did, and bid the whole world gaze on him as the hope of the future. By encouraging the little ones to come to Jesus, we shall make unnecessary much toil now needed to win men to turn from their evil ways.

The great mission fields of the world are summoning the Christian woman of today with a mighty voice. We who have received everything from Christ are debtors to all, to share our blessings and privileges and our salvation. The need of all mankind is at bottom one—the need of a Saviour. We know that Saviour. We must carry that knowledge to the uttermost parts of the world.

The home is calling, as never before, for women to adopt and to glorify into a vocation the one absolutely essential profession. God is calling for mothers!—women who shall dedicate themselves and their children absolutely to him. We need to say, as Mary did:

"Behold God's handmaiden. Let it be to me according to thy word!"

The profession of motherhood, being the highest in the world, is also the most difficult. It demands the abjuring of self and the daily following of Christ. It takes youth and strength and beauty, and gives toil and heartbreak, oftentimes; but its wages are eternal. To the brave soldiers of the kingdom who, turning their backs on fame and glory, shall find in a humble home their sphere of service, God himself shall stoop with a fadeless garland, to place it on the brow of the mother!

"He that wrought us for this very thing is God". II Cor. 5:5.

We are reprinting in this issue the suggested program for the Associational Meeting. This came out in our issue of July 19 but so many calls are coming for it, we feel it wise to give it again.

We conclude today the address of Mrs. Montgomery which began last week, and which she gave at the great Stockholm meeting. We may not all agree with all that Mrs. Montgomery teaches; but there are numbers of worth while suggestions in this paper that should make us think. I trust someone in each society will take the two issues of the paper and read at the next meeting.

W. E. Findley, Ozark Mountain evangelist, writes that he is holding a great meeting at Uniontown, Ala. He is assisting Pastor J. V. Dickinson. Fourteen were received one night.

Four hundred and eighty-three vessels passed through the Panama Canal in July, and for the first time the tolls amounted to more than \$2,000,000, the exact amount being \$2,124,429.—Christian Advocate.

WORSHIP ON SHIP

We had hoped to arrange for a service aboard early in our trip, particularly on Sunday morning, but did not succeed until today, Friday. Last Sunday we supposed they would have an Anglican service, but the archdeacon aboard from Savannah had hurt his knee and couldn't kneel. So it didn't materialize. However, some of the brethren, together with a Scotchman had arranged with the captain and another officer to have service this morning at 10:30.

The two brethren from Mississippi appear to have conspired against me, and so I was asked to preach. I didn't suppose many would come, but the "social room" where we met was crowded to the limit. Dr. Robertson had charge of the service. The ship orchestra, three pieces, assisted with the music. The hymns sung were "Old Hundred", "All Hail the Power", not sung to our tune of Coronation, and "Rock of Ages", also sung to a different tune from the one used in Mississippi. We had "Lead Kindly Light" sung as a duet. These people seem to be Scotch-Americans, and they certainly know how to sing. Men, women and children joined in the singing. And they didn't "skip the third verse and sing the last". They sang all of them. Dr. O. C. S. Wallace of Baltimore led the first prayer. Brother Connaway of Kentucky read the scripture. Brother Byrd led the second prayer and Dr. Robertson closed with the benediction.

I was told by an experienced brother that fifteen minutes would be the proper length for a sermon and I preached fifteen minutes by the watch. My text was John 3:16, and Dr. Wallace was kind enough to say that he had never heard a more appropriate sermon. Part of the time I held to the banister with my right hand, while my left was free. Many expressed themselves as helped by the service and some of us had prayed that the Lord would graciously use the message to his glory and the saving of men. At the same time we were having this service for the cabin passengers, Drs. Wood of Missouri and Wilson of Tennessee had a service at the rear of the ship for the other passengers. Dr. Wood preached, and I am told that the people greatly enjoyed it and asked him to go on with the message. Some of us are sorry that we haven't been having public worship every day. Dr. Robertson has just been by and told me that there are three missionaries on board, from Africa and Burmah. They were brought to light by the service this morning. They have been asked to conduct a service tomorrow afternoon at 2 o'clock. So far as I could see the congregation this morning entered into the service as sympathetically and heartily at least as the average congregation on land. The hymns used were found in the Anglican prayer book. The British flag was spread over the pulpit, but as at home, I never have any use for a "stand", and got away from behind it. I hope to attend other services where I won't occupy so

conspicuous position, and so can enjoy them more.

IMPROMPTU CONCERT

On shipboard the people find some way to amuse themselves. So yesterday a few people worked up an "impromptu concert", by going all over the vessel and getting promises from anybody who would take part in the program. That not being my specialty, I had nothing to offer. But there were a plenty. Dr. Robertson had charge of the program, announcing the numbers as they had been arranged. It consisted largely of singing and story telling. The songs were mostly Scotch, including "Hail Caledonia", "My Ain Folk", etc. They were all good. Among the story tellers was Dr. L. T. Wilson of Tennessee. He said it was a new role for him, but he told a number of good negro stories. Among the best was an Irishman who had been 67 years in America. He is now 81 years old and going back to see how the land lies. He said an Irishman is always proud of his nationality and his religion, never owns that there is anything which he doesn't know, never apologizes or takes a dare. One of the many stories he told was of a Methodist minister in Brooklyn who was waked up at night by a young Irish couple who wanted to get married. The preacher asked them as they were Irish and Catholics why they didn't go to the priest. They replied that they had been to the priest and he told them to "go to the devil", and so here they had come. Another was the story of an Englishman who was worrying fearfully about his trunk which he couldn't find on board the ship. An Irish steward who had been badly worried by the Englishman's questions, finally in his exasperation said, "Faith and if you had been born an elephant instead of an ass you would have carried your trunk on your head". This will give you an idea of the concert. It continued for full two hours. Somehow the average person has a greater capacity for concerts than for sermons.

Two young ladies from South Carolina gave us an "Essay on Girls". It consisted of turning their backs to the crowd, showing the letters "S. A." on their shoulders. See. One of them gave a charade by sitting down at the table and going through the motion of eating. She said this represented a word of four syllables. A girl in the crowd said "In-gray-she-ate". The young lady was dressed in gray.

One of the funniest was a little short Scotchman who was introduced as "Harry Lauder". He had to stand on the piano seat to be seen and sang Scotch songs and amused the children. He closed by asking the people to remain in silence for thirty seconds in honor of the boys in the navy who made it possible for us to travel in safety today.

FROM EDINBURGH

But don't think that these Scotch pronounce it "burg" as we do its namesake in Mississippi, nor even "boro" as we do; but they split that

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Our Book Department: At Your Service

Assistance to Writers—We are interested in increasing the number of Southern Baptist authors. We shall welcome inquiries concerning manuscripts in hand or in prospect. Our facilities place at your disposal the expert opinions of the readers for the best publishers in this country. It does not matter what subject you are interested in, we can be of service to you in the preparation of the material for the printer and in working out the details of the contract for publishing.

Publishing—Our connection with George H. Doran Company, New York, enables us to offer to our writers the very best workmanship in the publishing world. Manuscripts accepted by us are published without any financial cost or responsibility to the author, and our royalties are liberal. We shall be pleased to receive your manuscript for examination.

Selling—Our touch with the Baptist Book Stores of the South and with all denominational agencies provides a ready market for good books unsurpassed by any Southern Company. Books manufactured by Doran have the additional advantage of Doran's wonderful promotion in the North and in Europe. If the book is worth while, the market is assured.

Information—For the information of our readers and for the purpose of enlarging our reading constituency we issue a Monthly Book Talk. This little publication contains reviews of six of the best new books of all publishers and is sent free to anyone who requests it.

All communications with reference to this department should be addressed to

JOHN L. HILL, Editorial Secretary.

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In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

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L. I. MILLS, Secretary, Petersburg, Tenn.

"r" into several pieces and make it sound like frying fish on a hot skillet. Indeed the speech of these Scots is fearfully and wonderfully made; very pretty sometimes, but at others sounds like cracking hickory-nuts or as if they were swallowing a cocklebur. You have wondered why many European words are spelt with so many letters. But you'll begin to understand over here. For example they don't say "right" but "righcht", and they will get in all the letters somehow in their pronunciation. I

am sorry for anybody who has to go to so much trouble to pronounce a word wrong.

I often have to ask them to spell the name of a place for me whose pronunciation I can't get at all. Yesterday afternoon down by the University of Edinburgh, all sorts of athletic games were in progress. We saw a large group of men rolling black balls on a beautiful green plot of ground, and asked a man standing by what game it was. He

(Continued on page 12)

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

NOTHING SERIOUS

The alleged conflict between science and religion will not do much harm so long as it is confined to men who know little of science and have less religion.—Memphis Commercial Appeal.

Much in a little. I believe that parents send their children off to sometimes Christian colleges and professors are higher critics and they come back believing or claim to believe the book of Genesis is a fairy tale and in evolution.

The trustees should be particular to find out what notions they have about God's word and whether they think their forefathers were monkeys. This will also hold good as to High Schools.

W. H. PATTON.

REVIVAL AT MESA

The revival at Mesa closed Thursday night, July 26th, and was one of the most successful meetings ever held there. Rev. Bridges from the Bible Institute, New Orleans, was with us to do the preaching. And under the power of the Holy Spirit he did it well. His sermons were in the main doctrinal and for instruction in righteousness. Our people are greatly pleased at his coming to us and how our hearts did burn within us as he expounded unto us the fundamentals from God's word, contending earnestly for the faith once for all delivered.

Great good was accomplished among the Christian people of the community.

There were thirteen additions, all by baptism. Especially was the spiritual life of the Baptists deepened, and we thank God for sending a man as Rev. Bridges to deliver the great messages that were delivered during the meeting. May God bless him in his great work.

OTELIA PEZANT.

PICAYUNE, MISS.

The Lord has blessed us with a very gracious revival. Our people realized that a blessing was needed and that God was willing and anxious to give it for the price. They therefore threw themselves into the work in a fine way. I have never had more hearty and beautiful cooperation. The Methodists and those of other faith and those of no profession came with us and were blessed with us in the effort. We had from 100 to 200 men and over 100 women in prayer meetings each day for over two weeks. The only service at the church was the evening hour, where reports of the prayer meetings were heard and the pastor preached.

Mr. Koy Peterson of Delco, N. C., led the singing for us, using the local talent a great deal for special music. He left us to be with Brother Solomon for a few weeks and could be had for still others. Write him at the Baptist Bible Institute, New Orleans, La.

The most evident results of our meeting are about 100 increase in Sunday School, 60 additions to the church, the spirit of our town

changed, and our splendid big new building filled to overflowing. We are happy.

THE PASTOR.

Evangelist R. D. Cecil of Cleveland, Tenn., sends in the following report for July: Churches visited 10, sermons and addresses 20, pastors' conferences attended 4, received into the churches 12, subscribers to papers 22, Bibles and books sold \$31.60, tracts distributed 1,000. Free will collections reasonable and entertainment good.

OUR PASTOR

I have always heard the saying that a rose to the living is more than sumptuous wreaths to the dead. And it is a true saying. I want to write through the columns of the Baptist Record our appreciation and love of our pastor, Brother H. H. Honeycutt, who has been with us now three years in June. He and his faithful wife and three children came to us from Mars Hill, N. C. He has indeed been our good shepherd, ever faithful to his members, always our guide in times of gladness and in times of sorrow. Never too tired to go to his members when in trouble or sorrow. Stayed by us in times of panic, suspension and strikes. Helping us by his wise counsel and untiring efforts in our new church building. Sacrificing in his time and money and when not in the best of health. He never let how he felt stand in his way. We should all appreciate our pastor more. Pray for him. Give of our

time and financial support to the church he so faithfully serves. May God see fit to keep him here with us for years to come, is our prayer. There will be stars in his crown awaiting him in the home beyond for his unselfish devotion in our midst. He and his family are indeed beloved by his congregation.

His friend,
MRS. C. H. WILSON.

Hooper St., Meridian, Miss. 41st Ave. Baptist Church.

OAK GROVE REVIVAL

It is with pleasure that I give you for publication in the Record a report of our revival meeting held at Oak Grove Baptist church, Smith county, beginning July 21st and closing July 28th, by Rev. A. J. Linton of Weathersby, Miss.

There were twenty-four additions, twenty-one by confession and baptism and three by letter. It was a spiritual uplift for the church and community, being the best revival meeting ever held at Oak Grove. The congregations were large each day. The house was not large enough to hold the people. There were many visiting brethren from other churches to hear this great man of God speak from out of his heart, as did Peter on the day of Pentecost the wonderful words of God to a lost and ruined world. The singing was excellent at each service, being conducted by Brother Joe Stewart. We would not forget to say that the attention given at each service was that of almost profound silence. And especially do we thank

the good people
community for the
courtesy shown
many visiting
Brother Linton
fearless speaker
recommend him
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the good people of Oak Grove community for their good behavior and courtesy shown their pastor and many visiting brethren.

Brother Linton is a man of God, a fearless speaker and we heartily recommend him to any congregation of people. He was unanimously recalled as pastor of Oak Grove church for the next ensuing year. A public collection was taken in his behalf to the amount of \$83.13, \$61.28 being paid in cash and \$21.85 to be paid later. Truly can it be said that Brother A. J. Linton has done a wonderful work for God in and around the so-called place of Sullivan Hollow. We earnestly ask all of God's people everywhere to pray for us at Oak Grove church that the good work done may continue to grow until many others may find Jesus precious to their souls. We close extending our prayers to God's people everywhere.

W. FRANK ROBERTS.

SOME MEETINGS

On the second Sunday in July, our meeting began at Vestry in Jackson county. They are small in number but loyal to the Lord. The pastor did the preaching but was ably assisted in the meeting by Evangelist Singer Alvin Doty of Winona. He is one of Mississippi's most promising singers. The church was greatly revived, there being one for baptism.

The third Sunday our meeting began at Big Level church. Here the pastor was assisted by Evangelist Railroad Spinks of Easley, S. C. From the first service, he began the fight on sin in all of its forms. The Devil soon found that he had an enemy there, that would fight him. Great crowds came from far and near to hear him. He is a power with the Gospel. He is as true as steel in the faith. In every message he stood firmly by the old Book. He is a Baptist through and through. The church folks were stirred to a realization of service as they have not been for years, if ever. He lifted the skin and used freely the salt and pepper stands in dealing with the church members. Every message was red hot, with the gospel. Nine were added to the church by baptism and one by letter.

Fourth Sunday we were at Brooklyn, Forrest county. Brother Spinks helped us there also. He used the same Bible there. The church here too was greatly stirred. All denominations came to hear him. He makes the plan so plain, till no one can misunderstand. Here we had two for baptism and four by letter. The church was stirred here. Members were brought to a realization of what they had not been doing and what they ought to be doing.

If you need a man red hot with the gospel, one who will use the Bible every inch of the way, and who is not afraid to call sin, sin, get Railroad Spinks.

J. C. WELLS,

Pastor.

SPANISH WORK IN YBOR CITY

Rev. J. E. Davis preached for us two weeks in April, resulting in twelve baptisms. Besides our work

at Clark Memorial church, we have three missions with mid-week preaching, and a Sunday School in each. Under the vigorous leadership of two of our teachers, Mrs. Black and Miss McCalip, we have a flourishing B. Y. P. U. and Sunbeam Band. Mrs. Mitchell leads two similar societies at our 23rd Street Mission, and Mrs. Mabry has charge of the young folks at Michigan Avenue. For some months our nursery has cared for many little children whose mothers work out. Our W. M. S. is the pastor's right arm and the life of the church. Our Home Department is large and flourishing.

To meet the growing need for good Sunday School teachers, fourteen persons who had completed the Manual stood a public examination last Sunday and received diplomas. Counting nine who graduated last November, this gives us twenty-three "King's Teachers".

Our day school, with four teachers, and a matriculation of 150, has just closed its best session. In two of our missions we have day schools which are self supporting. With this hopeful outlook, we press forward to greater things. We need picture postals and other cards for our Sunday School children.

J. G. CHASAIN.

Ybor City, Tampa, Fla.

Rev. W. R. Farrow

Rev. W. R. Farrow, aged 57, pastor of the First Baptist Church, Amory, Miss., and formerly pastor of Union Avenue Baptist Church, Memphis, was stricken with apoplexy at the conclusion of his morning service on Sunday, July 29th, which resulted in his death about two hours later.

Brother Farrow had just finished a short, eloquent sermon on the subject "Zacchaeus, or Daily Living" when the stroke occurred. He was apparently in good health, but complained of being tired when greeting his congregation at the beginning of the sermon. At the conclusion of his sermon he stepped from the pulpit and gave his usual invitation for profession of faith and church membership. He then called upon a brother to dismiss the congregation, and sat down on the edge of the speaker's platform. Some of his friends, seeing that he was not well, went to his aid, and to them he complained of pains about his head. Then losing consciousness, he sank back into the arms of those near him. He did not regain consciousness, but sank rapidly until he died about two-thirty o'clock.

The death of the pastor came as a distinct shock to the congregation of his Amory church and to his hundreds of friends in Mississippi and Tennessee. For fourteen years he was pastor of Liberty and Oak Grove churches near Covington, Tenn., and then accepted the call to the Union Avenue Church, Memphis, about ten years ago. He remained at this charge for about four and one half years, leaving then to accept the call to Amory, where his work has been wonderfully blessed of the Lord.

Brother Farrow was born in Marshall county, near Rocky Ford, Miss., and had been actively in the pulpit for thirty-eight years or more. He

was a man of strong conviction, virile in life, ardent and fearless in his presentation of truth. Thousands have been led to faith in Christ through his work.

Funeral services were conducted in Amory on Monday afternoon by Dr. Austin Crouch of Atlanta, Ga., and the body was forwarded to Covington, where services were held in the First Baptist Church, Tuesday morning, led by Dr. A. U. Boone of Memphis.

Many were the expressions of kindness and sympathy from friends everywhere, and for which the family hereby wishes to express its appreciation.

A. M. NICHOLSON.

SOME MEETINGS

By J. A. Lee

Dear Record: You will please give me space for a short report of three meetings.

Labert.—On Monday after the third Sunday in June, Brother J. W. Mayfield of McComb, came to us and preached morning and evening for nine days, and we had one of the best meetings ever held in Labert.

Mayfield is safe and sound and any Baptist preacher can afford to trust him in his pulpit and that too without any strings on him.

He so impressed the whole church and town, that we gave him a most cordial invitation to come again next year.

Results of the meeting—There were nineteen for baptism, eight by letter and one by statement and the whole church strengthened.

Phalti

At this church we were to begin on Saturday before the third Sunday in July, but the Lord sent a gracious rain and we waited till Sunday at eleven and began with everything at high tide.

The beloved N. J. Lee is the much loved and efficient pastor of this good church, and is also one of the coming preachers of Mississippi.

I have been preaching and pastoring churches for the past thirty-eight years, and it has never been my privilege to work with a more agreeable brother than N. J. Lee. He makes it easy for one to do his very best. In fact, Lee, Phalti church, and community, are all A-1 in every respect. Results—Six for baptism and the church much helped.

Hepsaba

This is one of the oldest churches in Mississippi and is getting better and more efficient all the time under the efficient leadership of Brother Ollie Buckley. Ollie is another A-1 preacher and pastor and is doing a great work with his country

churches, and may heaven's blessing rest upon him and his work. The earnest prayers and words both from pastor and the membership made it easy for me to do my very best at every service.

This was my first meeting with this dear old church and I assure you that I enjoyed every minute of the time I was there.

Results—There were seven for baptism and the membership lifted to a higher plane of Christian living.

May the Lord bless these churches and pastors is my prayer.

TWO GOOD MEETINGS

On the fourth Sunday in June, a Baptist church was constituted at Philipp, Miss., with nine members. During the meeting, which followed, and which closed the following Sunday, there were ten accessions, six for baptism and four by letter. The writer did the preaching, and Brother John W. Sproles led the singing. On Sunday, July 29th, we buried the six young people with Christ in baptism. A married lady present, had never witnessed a scriptural baptism before. The Methodist minister was to immerse a candidate Sunday morning, and we were invited to meet at the same time and place, for the same purpose. But for some cause, he failed to come. In fact, he "called off" his baptizing.

Our next meeting was held at Schlater. We began it on the third Sunday in July, and continued eleven days. There were six accessions to the church, with others to follow. The evening services were attended by large congregations, notwithstanding the extremely hot weather. The morning services were well attended, also. I have never seen a finer spirit of co-operation, on the part of any people, than was manifested during these meetings. It was a pleasure to preach to the splendid congregations that attended these services. Brother Sproles had charge of the song services at Schlater, also. He is a choice young man, and renders splendid service as a song leader.

D. W. McLEOD.

Mistress: "Let me see! What's your name?"

Maid: "Minnie, mum."

Mistress: "Well, Minimum, if you'll only do the maximum of work, we'll get along nicely."

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E. Y. MULLINS, President

(Continued from page 9)

said "bulling", over and over again, but we couldn't catch on. I knew it wasn't "bull pen" which I played when a boy. We asked him to spell it, and he turned away in disgust. It finally dawned on these ignorant Americans that he was trying to say "bowling". Maybe they do the best they can, but they ought to come to America and learn to speak English.

We reached Edinburgh just before noon July 16th, two weeks from the day I left home, coming over from Glasgow in less than two hours, across the whole width of Scotland. But a country is not measured by miles, but by the men it has produced. And measured in that way, there is no little strip of ground on earth, with the possible exception of Palestine, which has produced so many great men as this little island. And you know Moses and Paul were not born in Palestine.

In the dining room of the hotel where I am stopping, we look out the window on the memorial to Walter Scott, which is like the pinnacle of a great cathedral, in which the statue of this man whose stories stirred my youthful soul and gave me an undying admiration for his people. There in sight also is Edinburgh Castle which was the first object of interest we set out to see. Scottish history centers about this great fortress, of which Burns wrote:

"There, watching high the least alarms,
Thy rough rude fortress gleams afar;
Like some bold vet'ran, gray in arms,
And marked with many a seamy scar;
The pond'rous wall and massy bar,
Grim rising o'er the rugged rock,
Have oft withstood assailing war,
And oft repelled th' invader's shock."

You will not wonder at the pride of these people into whose blood and thinking centuries of heroic tradition has entered. You will be able to understand and excuse the boastfulness of the guide who shows you through and the strutting step of the young guard who paces back and forth in front of the room of Mary Queen of Scots.

Speaking of strutting, the struttingest man in Mississippi doesn't know how at all in comparison with some of these servants around a hotel, or like a policeman who tells you which way to go or not to go. The Kaiser was never more pompous than our "hall porter" down stairs. It would scare the average Mississippi kid into a fit to look at him (if he wasn't so funny). And when he accepts a "tip" he does it like he was conferring the honor of Knighthood of Saint Bloodybones upon you. It's a whole show to look at him.

And speaking of authorities and powers, it is wonderful to an American to see the deferential way these people speak of the king and queen. Royalty seems to stand for the nation and for the whole system of government, law and order. And for this they are to be honored. But it is a little too much for an American

stomach to see the exaltation of a man. Maybe we go to the other extreme in dismissing our Presidents when we are through with them and letting them hustle in the ranks, but I confess I rather like it. We came to Edinburgh in the wake of royalty. The king and queen were here on Sunday and we reached here Monday. Perhaps they didn't know we were coming, or else— Anyway we drove around by the royal palace, which is a good enough looking building, though one end of it looks like an air bomb might have hit it. The guide told us with great reverence that their majesties had just gone and he was sorry he could not take us through today. The king is said to be quite democratic, by European standards, and the Prince of Wales is popular, though he seems to have found some difficulty in getting him a girl yet.

Speaking of royalty and such like, I find myself much more interested in these poor fellows that scrub the floors and wait on the tables. I have talked with them a good deal and they greatly appeal to my sympathy. Coming over on the ship, the cabin steward, the man who kept our room in order told us that he gets only \$35 a month, has a wife and four children in Glasgow, who live in two rooms. He can never buy them any fruit or anything more than the bare necessities. At Christmas time he can only take them down the street to look at the toys which other children buy and play with. They live from hand to mouth and don't know when he will be out of a job. There are said to be two hundred and fifty thousand men in Glasgow out of work. The dining-room steward (waiter) at our table told us he had been idle for eighteen months until he made this trip. They don't like Lloyd George, because they say he is a "lightning change artist". This because he formed a coalition cabinet and didn't adhere strictly to the liberal party. These poor fellows are between the demagogue and the aristocrat, and fertile field for trouble. The more an American sees of other countries the better he likes his own. He wonders why people should want to live anywhere else. The man who waited on our table at dinner last night told me he was on duty for sixteen hours. The poor fellow on the ship seemed to me to work day and night. The last night I was on board, I saw him polishing plates at eleven-thirty at night and up scrubbing floors at five next morning. They scrub something all day and apparently all night. Europe is a very good country for "lords" but the laborer is like a slave.

Of course a visitor is always impressed with the things that are different from those of his own country. For example, you notice how long the day is and how short the night. I came to my room last night at 9:30 and the sun had just set. It was still quite light. I got up at four this morning and it was quite light. Really it was only three o'clock, for they have daylight saving time here, or as they call it "summer time". I had a headache and concluded to get a cup of coffee. So going down I inquired where I

could get a cup of coffee, and was told they only served tea. But their tea is too much like tobacco for me, and I went out to hunt for coffee. I found a place where some greasy looking men were taking coffee and joined them. When I came back to my room I came on the "lift", for that is their "elevator". They don't speak of "street cars" as in Jackson, or "surface cars" as in New York, but have "tram cars". These are two stories high like the "busses" in New York.

Most people dress as we do, but in Glasgow, I saw a man in skirts, "kilts". He was more indecent than the women in short dresses, for his knees showed all the time, and they were quite rusty looking, anything but ornamental. I have seen a good number of them on the streets here in Edinburgh, most of them looking more cleanly and one or two looking quite dressed up and as "proud as Punch". One of them was also decorated with what looked like a bobcat's head on the front of his skirt. These are Highlanders and they have made famous soldiers. The Germans called them "she devils" and wanted to take to the woods when they saw them coming.

Another thing that is different from Mississippi is that you see frequent evidence of drinking and of drunkenness. Men and some women drink at the table. There are bars on many streets, red noses everywhere. Faces show signs of dissipation and their breath is like a horse-stable. Coming back yesterday evening from a walk to the University we passed several men who were tipsy and one or two who could hardly get on. Whiskey advertisements are common in the booklet which tells us about Edinburgh Castle.

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that everybody knows you for a stranger, even before you speak to them. Of course your speech betrays you everywhere, but you may try to look as much at home as you please, but you will see them looking queer at you or hear them make some remark about your being a "foreigner". But they are used to foreigners here.

One of the first things that strikes you as different is the money. I had put down the rate of exchange, so that I might know what a dollar is worth in shillings and pence and how many dollars it takes to make a pound. I didn't get any English money as they told me that American money is "good anywhere", but I find it has its limitations. I couldn't buy any stamps with it, but I could step five feet to another desk in the hotel lobby and swap with the money changers and come back and get the stamps. I walked down the street to buy a little souvenir to take back, and was told "Sor-r-r-y, Sir-r-r, but we can't take Amer-r-ican money". I had to walk half a block to Cook & Son's office and swap money. They won't even swap their money for your silver, but the paper money is all right.

A few things look familiar and some of them mighty good. For example, when we were coming up the Firth of Clyde, before getting to Glasgow (we were nearing Greenock) there fluttering from a high pole was "Old Glory", and our caps were off. Sitting in the dining room here in Edinburgh we look out the window and see a dozen British flags and high among them waves the "Stars and Stripes". We hope to see it in other places also. We have also seen advertised a certain brand of American shoes, an American elevator takes us up and down, though called a "lift", and a very familiar American car travels the streets of Edinburgh, the kind I use at home.

Among the things that are different, the wheeled vehicles of all sorts go on the left side of the street, though in walking the people go where they please. The trains are smaller and of lighter weight. You enter at the side, and every car is cut up into compartments holding about ten people who are shut off from all the rest. In our compartment from Glasgow to Edinburgh, there were three Americans, one Englishman, two Scotchmen and three Scotch women. They tell us that the train from London to York travels at the rate of 90 miles an hour. Our train didn't make over thirty.

FROM GOTENBERG, SWEDEN

The Swedes do not spell the name of the city in this way, nor do they say Swedish, but their word is Svensk and Svenska. We have found this the most beautiful city we have been in. But the Swedes tell us it is not at all as beautiful as Stockholm. We shall see. It is a seaport, and as a rule sea ports are dingy, not to say greasy looking, but this city is beautifully clean. I have seen nothing like it since I was in Colorado Springs, Colorado. Of course this is a much larger city,

being about the size of Memphis or larger. They tell us that Stockholm, the capital, is twice as large.

The streets are evenly and substantially paved with stone. The houses are of attractive architecture and are bright and colorful, in contrast with the gloomy gray and dull brown that we found in Scotland. The people are tall, athletic and vigorous looking, having clear complexion, blue eyes and fair hair. Every visitor is impressed with their neatness and intelligence. We are told that there is no illiteracy in Sweden, all the people except little children being able to read and write. We have found them here, as in England and Scotland, very courteous and polite. I ought to say also that in New York we were shown many courtesies by strangers of whom we asked questions.

But I must tell how we got into the country. We were on a small Swedish steamer from New Castle, England, which had on board twenty or thirty Baptists going to Stockholm. The passenger list was full and a good many had to come second class, but they seemed to be comfortable. I ate at the captain's table, between an Englishman who knew much more about Dempsey and Jeffries than I did, and an Englishman and his wife who live in Ireland. I am glad to say they talked a great deal.

On Wednesday morning we were a short time in sight of Denmark, though I wasn't up in time to see it. But we soon saw islands belonging to Sweden, and then land rose up all around us. A small boat came alongside with a new pilot some distance down the bay, and he got on to guide us into the harbor. Soon there was a quiver of excitement and somebody shouted, "Here come the battleships". Sure enough it looked like the whole Swedish navy was coming down the bay, all in line. First were the battleships which were big and gray. They looked dreadful to me, but somebody said, "Oh, they are nothing like Uncle Sam's ships". You can always count on an American bragging.

They tell the story of an American in Rome whom the Italians had tried to cure of boasting. Finally in a vain effort they made him drunk and left him asleep among the graves in the catacombs. The next morning he stood up sober, rubbed his eyes, looked around and said, "It's resurrection morning, and I'm the first man on the ground; hurrah for America!"

But back to the ships. After the big battleships had passed, then came the battle cruisers, then the destroyers and then the submarines. It was a long line, each one dipping its flag to our little ship as they passed. I had seen different kinds of war vessels but I had never seen a whole fleet in motion. We were told that they were going out to sea for manoeuvres.

As we came into the harbor the whole wharf was lined with ships of all sizes and sorts. There was the Drothingholm (Swedish) on which a large group of our brethren had come, sailing from New York the same time we did. But they did

not stop in Scotland as we did. There was also the "Stockholm" on which Dr. Robertson and some of the brethren will return home in about a week. And then began again the red tape of having passports examined about twice more, stamped and more red cards to sign. Everybody (nearly) wanted to be first to shore. Our group of ten kept together and all got by the customs inspectors without any trouble or much delay. It isn't so bad if you are willing to submit and do as you are told, but if you worry and fret, you can make a sight of trouble for yourself and for other folks. We were soon in taxis, not so many horses here as in Scotland, and on our way to the hotel. We came through a very long park which makes as beautiful a drive as I ever saw in a city. The trees and grass and flowers are beautiful and refreshing. You don't see many trees in Scotland, and almost none in Ireland, though those countries are very green and pretty. The hotel is elegantly furnished and has a most satisfying table. I think there were about five kinds of fish on the table for dinner, besides other things.

(To be continued)

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SERIES OF "IN CHRIST" SERMONS

By Ben Cox, Memphis

"Praying in Christ"

John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Some one has aptly suggested that whenever we really pray the circuit is completed connecting God the Father, God the Son, and God the Holy Spirit. This circuit is always completed when we touch the button in prayer. That is a fairly good illustration but it does not go all the way. I like very much better the illustration we find in our text: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." It is a good thing to be able to reach forth the hand of faith in prayer and touch the button, making this complete circuit connecting us with God the Father, God the Son, and God the Holy Spirit; but it is a much better thing to keep the spirit of the text and abide in the Son, for that means a constant connection. This is what Paul must have had in mind when he said "Pray without ceasing." It is, as one Spirit-taught writer was fond of saying, "Breathing in and breathing out God's power." The old song well says, you remember:

"Prayer is the Christian's vital breath,
The Christian's native air.
His watchword at the gates of death,
He enters heaven with prayer."

Keeping the spirit of the text and abiding in him means that we shall not be strangers to prayer. We shall feel at home in a daily prayer meeting. In every prayer meeting at any time, at any place. That is the spirit that made Moody great. That is the reason he was willing to pray at any time, anywhere. That is the reason he was ready to drop down on his knees in the middle of the street when talking to a man about his soul. People appreciate this. They are really glad to come in touch with those who carry out the old-time verse:

"They who seek the throne of grace
Find that throne in every place.
If we live a life of prayer
God is present everywhere."

Appearance is not always a safe indication in this regard. You remember the story I told you once of a man whose 'phone was out of order. It gave him lots of trouble because he could use the 'phone all right except in the evening, at night and early in the morning. He sent for the trouble man but the trouble man could not remedy the difficulty. Others came out. The head man came out from the telephone company but they all failed until one man while examining the wires of the roof found that some one of them had broken. The insulation was intact, however, and looked all right from the outside. The telephone could be used while the sun was shining on the wire, for the

heat brought the broken points together and made a contact. But when the cool of the evening came on the wires contracted and the contact was lost and therefore the 'phone could not be used. Now, the insulation looked all right all the time but appearance, as I said before, is not a safe guide always. You may attend prayer meeting regularly. You may even say your prayers every night and every morning. You may say your prayers in His name and yet be really taking the name of the Lord in vain. You may appear to live the prayer life and yet be wholly out of touch with him. "If ye abide in me," says Jesus, "and my words abide in you, ye shall ask what ye will and it shall be done unto you." Because he abode in the Father, he could say as he stood by the tomb of Lazarus: "I know that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me." Dean Gordon of Boston well says: "A poor sinner is permitted to approach the Father in all his troubles as though he were Christ. If one were internally awake he would not know how to bear himself for joy and amazement at the grant of such a privilege, and yet in the unfoldings of redemption from Christ crucified to Christ glorified, this blessing and mystery only deepens more and more." Yes, this is true if we are internally awake, but the trouble is we are so often internally asleep. If awake, our souls are ready to sing the old song:

"Awake, my soul in joyful lays,
And sing thy great Redeemer's praise.

He justly claims a song from thee,
His loving kindness, O how free!"

If we are internally awake, we can sing:

"He saw me ruined in the fall,
Yet loved me notwithstanding all.
He saved me from my lost estate,
His loving kindness, O how great!"

"When I was Satan's easy prey
And deep in debt and bondage lay,
His blood he gave for my discharge.
His loving kindness, O how large!"

"When trouble, like a gloomy cloud
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving kindness, O how good!"

"Soon shall I mount and soar away
To the bright realms of endless day,
And sing with rapture and surprise
His loving kindness in the skies!"

We shall be better able to sing this there because we shall be really internally awake, and just as we are awake here shall we sing it and believe it, and just as we are abiding in him shall we be awake.

Is it worth while to abide in him? It means that if we ask bread he will not give us a stone, and as some one has aptly said, if we ask stone he will not give us that if it is not for the best. Abiding in him we shall sing:

"Good when he gives, supremely good,
Nor less when he denies.
E'en crosses from his sovereign hands
Are blessings in disguise."

As Dean Gordon says: "Ask, and ye shall receive" is no less a command than that other, "Submit yourselves therefore to God." Prayer is the working of a will that is free, within a will that is sovereign. That the less must be obedient to the greater in making its requests, no more argues a yielding up its freedom than that the greater will be moved by the less to answer those requests argues a yielding up of its sovereignty."

Abiding in him, we shall ask in the spirit of submission. We shall not make the mistake that the little girl did saying her prayers at night. Her surprised mother heard her say, "Please God, make Boston the capital of Vermont." When her mother inquired why she did this she replied: "Cause I made it that way in my zamination paper today and I want it to be right." No, God is not going to make Boston the capital of Vermont at night because of the mistakes we made in the day time. Abiding in him we shall not make the mistake that a dear man made when he was perplexed in regard to proposing to one of two women. He started by asking the Lord's guidance so that he might decide aright, but when he finished his prayer he said, "O, Lord, let it be Betsy!"

Abiding in him, as I said before, the connection is always established. There was much wonder lately when a man talked to England. Still more wonder when concert music in San Francisco was caught by radio in the Samoan Islands over 5,800 miles away. That is nothing by the side of the connection which will be always established if we are abiding in him. Radio people are having trouble because they claim the radio corporation is seeking to monopolize the air. Thank God, there will be no monopoly of the heavenly radio. All who abide in him can have this connection established and established always and everywhere. Not only shall we reach him but he shall reach others through us if we abide in him and really pray.

A dear young man was converted, and when he found Christ he pulled a letter from his pocket. It was from his mother, and in that letter she wrote: "Charley, we are all praying for you that you may become a Christian." He said: "That thought found its way to my soul and I could not stay away from the mission."

An Episcopal bishop confesses that in his beginning days as a country curate he thought very highly of a sermon he had preached on "Atheism."

After the sermon he asked a farmer with whom he had walked from church how it struck him.

"Well, sir," replied the parishioner, "for all you did say, and no doubt it was very clever, I still believe there is a God."

IN MEMORIAM

RESOLUTIONS

At a meeting of the Fifteenth Avenue W. M. S. of Meridian on July 23, the following resolutions were unanimously adopted:

Whereas, God in His infinite love and wisdom has seen fit to call from our midst our faithful friend and sister, Mrs. E. J. Martin, who was a charter member of our W. M. S.

Be it resolved:

First, That we bow in humble submission to the All-wise Creator, who doeth all things well. Our finite minds cannot comprehend this sad dispensation, therefore we question not His design, and believe that through this sad occurrence God will build His own completeness.

Second, That while she will be sadly missed by us all in the daily walks of life, the church and the W. M. S. we will endeavor to say: "Thy will, not ours be done". To know Mrs. Martin was to love her, and we are grateful for her sojourn among us, and recognize in her the characteristics of a noble Christian woman, and cherish as a heritage the good impressions she made upon us.

Third, That the remaining members of our society strive to emulate her example of cheerfulness, faithfulness and loyalty to her Master's cause.

Fourth, That we tender our heartfelt sympathy to the sorrowing loved ones and trust God will help them to say from their hearts, "Thy will be done".

Fifth, That a copy of these resolutions be sent to the family and one to the Baptist Record for publication.

MRS. S. D. WELCH,
Mrs. E. B. JARMAN,
MRS. F. H. CULPEPPER,
MRS. A. B. RENFROW,
Committee.

Meridian, Miss.

A. L. Peagler

A. L. Peagler was born in Butler county, Alabama, October 19th, 1849, and married Miss Lena Ellington of Copiah county, Mississippi, in 1873, and in 1882 moved to Copiah county, Mississippi, where they have ever since made their home. He united with the Baptist church early in life and lived a faithful and useful life to his death, July 14th, 1923. He suffered much for many months, being confined to his bed for more than four months. He was ever patient in his suffering though and planned much what he would do when he got well. He greatly enjoyed the scripture reading and prayers of his pastor at each visit. He frequently expressed himself as being wholly resigned to the will of his Lord and ready to go at His call. He leaves a wife, two daughters, a brother and two sisters, who were with him in his last hours. These together with his hosts of friends, we commend to Him who searcheth all hearts and sootheth all sorrows, for comfort and strength in this their sad hour.

H. C. JOYNER,
His Pastor.

THE MEDICINE OF MIRTH

By W. P. King, Editor of Wesleyan Christian Advocate

One of the aids to long life and happiness is a sense of humor and a keen enjoyment of it. "A merry heart doeth good like medicine." Lincoln once said: "Gentlemen, why don't you laugh? With this fearful strain I would die without mirth, and you need the medicine as much as I do." Josh Billings said: "If a man can't laugh, there is some mistake made in putting him together; and if he won't laugh, he wants as much keeping away from as a bear trap when it is set." Beecher wrote: "Laughing is as divine as crying, and joy will remain after all tears have been swept out of the universe." Charles Kingsley was always bent on introducing as much merry-making into his family life as possible. He once said: "I sometimes wonder whether there is as much laughing done in any home in England as in our parsonage." Dr. Frank Crane writes: "To laugh is probably the best medicine ever discovered. One hearty laugh is better than a wagon load of roots and herbs. Laughter is nature's defense against the world's burdens." There are people who see ten reasons for sobbing and murmuring where they discern one cause for rejoicing. The sighs some persons breathe in the course of a day would turn an old-fashioned windmill. It ought not to be so with the Christian. If he is a son of God and joint heir with Jesus Christ, the smiles ought to chase away the frowns.

There ought to be a chair of humor in our schools and colleges, and especially our theological seminaries. In what other way can we deal with the person who struts? In what other way can we puncture pomposity? In what better way can you penetrate the thick hide of the snob? In what better way can you help the person who takes himself too seriously? You are to take life seriously; life is a serious affair. But you can take yourself too seriously.

There is the effectiveness of humor and ridicule in great reform movements, and these forces were used mightily by Cervantes in "Don Quixote" and by Dickens and Thackeray. Mark Twain, Bret Harte, Artemus Ward, and many other great humorists have contributed to the health and happiness of the nations. The German nation might have been saved from the folly of rushing into a suicidal war if there had been in the nation only two or three great humorists. They might have set the people to laughing at the pride and presumption and pompousness of the military clique.

There is of course a risk to be run. People laugh with you so long as you amuse them; but if you attempt to be serious, they must still have their laugh, and so they laugh at you. Humor may prevent you from attaining some desired position or promotion. It may prevent you from becoming mayor or a city father. It may prevent you from becoming a college professor or Church editor or presiding elder or bishop. Sidney Smith said in speaking of his more successful brother:

"We have reversed the laws of gravity. He has risen by his gravity, and I have sunk by my levity." The serious-looking, dignified individual may walk off with the honors. But a merry heart and a divine gift of humor is worth far more than it costs. Society must have this saving salt. The Church needs it. It helps to oil the machinery and prevents friction. There is many an old grouchy brother whose influence for good would be multiplied tenfold if he only knew that humor is divine and not devilish.

After a hard day's work in serious discussions, Theodore Cuyler and Charles H. Spurgeon went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed: "Theodore, let's kneel down and thank God for laughter."

And there on the green carpet of grass under the trees two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter. There is no antagonism between prayer and laughter. One is conducive of spiritual health, the other of physical health. Both are necessary.

A large proportion of our divorces might easily be prevented if humor were used as a sanitary measure. Women are apt to be more intense than men. They express themselves with greater freedom and often say things on the spur of the moment that they do not really mean. In these moments they may indeed be reaching out for some gesture of affection. And when husbands because of a lack of humor allow themselves to be drawn into the same mood instead of passing over the occasion lightly, then tragedy is likely to result. Women are entitled to their moods, and at any rate to treat them too seriously and logically is only to increase the tension. Where a situation in so many cases is artificial, it can easily be neutralized by a little touch of humor.

Napoleon, Luther, Socrates, Cicero, Caesar, Wesley, Franklin, Webster, and multitudes of other great minds were noted for an exuberance of humor. Cicero wrote a jest book. The witticisms of Caesar and Napoleon were as brilliant as their warfare.

We would not be satisfied with a future life from which the element of kindly humor was excluded. The fact that it entered into the life of Jesus gives assurance that it is an enduring and inherent quality of the normal human spirit.

One picture that Jesus draws of the Pharisees is one of many flashes of the humor of Jesus: "Ye strain at a gnat and swallow a camel." Why should we think of heaven as a place of dull solemnity? Why call people blessed if you suppose that they are going into a smileless eternity?

With an emphatic belief in all that we have said concerning the mission of gladness and humor, natural mirth cannot sustain the heaviest burdens of life. There are spec-

ters of gloom that natural merriment cannot chase away.

Charles Matthews was said to be the greatest English comedian of his day. He could make merry the great city of London. Worn out in body and brain, he became a victim of sad despair. He called on an English specialist for treatment, exclaiming: "Doctor, what can you do for me? I am so sad that it seems to me my heart will break." The physician made a most thorough examination and said: "My advice to you is, go and hear Charles Matthews. You need to laugh; you do not need medicine. His humor is a tonic." The poor, nerve-racked comedian replied: "I am Charles Matthews."

The fountain of human pleasure, the joy that is permanent is not conditioned on the incidents and accidents of time. "Joy is a fruit that will not grow on nature's barren soil." Have you ever considered the words of Jesus, "Be not as the hypocrites, of a sad countenance"?—Christian Advocate.

A STOMACH'S DIARY

"10:00 a. m.—Oh, my dear! Another warm day. Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the train, which meant I was so juggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

"10:30 a. m.—Two glasses of ice water have just arrived. It will take all the energy I can pump up in the next hour just to warm me up to normal again.

"10:50 a. m.—Half-chewed breakfast did not satisfy her and she bought some peanuts and started again.

"12:00 m.—Peanuts have been drifting along steadily ever since. Think she has finished them, too.

"12:30 p. m.—Decided she wasn't very hungry, and instead of a good solid dinner sent me down a cold egg-nog heavy with chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

"1:10 p. m.—More ice water.

"1:40 p. m.—Was mistaken about the peanuts; she found another handful in the bottom of her vanity bag, and now I am getting them again.

"2:05 p. m.—More ice water.

"2:10 p. m.—She has been lifting some heavy books and as usual used my muscles, instead of her arm muscles. You see, she's never had any proper physical education—soft, flabby, slouchy sort. Tired me almost as much as a six-course dinner.

"3:20 p. m.—Furtive fellow brought us a box of caramels. Just heard her say, 'Oh, dear! I don't

feel a bit well. The milk in that egg-nog must have been sour.'

"6:30 p. m.—We played a set of tennis before dinner and here I am all tired out and a lot of work to do.

"6:50 p. m.—We were invited by a sissy sport with a belt on his coat to have a soda before going home. Had a lemon phosphate and then had to run for a car.

"7:00 p. m.—Fried 'taters, cucumbers, veal cutlets, cat-cup, cookies and canned blueberries. What do you know about that?

"7:45 p. m.—We are strolling down to the corner with a knock-kneed guy in a sport shirt and white pants for a pineapple walnut college ice.

"8:20 p. m.—Got home and found somebody had made some iced-tea. She drank two glasses. I tried hard to keep the tea and the college ice separated, but they got mixed in spite of me. I go on strike.

"8:30 p. m.—I have sent back the college ice and the iced tea.

"8:40 p. m.—Returned the blueberries.

"8:45 p. m.—And the peanuts.

"9:00 p. m.—Can't get the doctor.

"9:17 p. m.—Doctor found at the movies. Mother thinks it's a weak stomach she inherited from her father. Knockknee suggests it's the beastly weather—the big boob! "9:45 p. m.—Doctor says it's from a bilious temperament. Good night!" —The American Journal of Public Health.

Judge: Pat, you must remember that when this woman married you she placed her fate in your hands.

Pat: Not on your loife! She placed 'em agin me back.

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